Eihei Koroku I-V

Dogen Zenji

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Speeches of Zen Master Dogen

Translated by Thomas Cleary

Introduction

Eihei Koroku is a record of speeches and poetry of the eminent Buddhist Master Dogen (1200-1253), who is celebrated as one of the founders of Zen in Japan.

Like the historical Buddha, Dogen was originally groomed for secular government, but abandoned that life to seek spiritual enlightenment.

Dogen left worldly life on the eve of his debut at court. He was barely in his teens at the time, but he had already been reading Buddhist literature on the side for several years. Sheltered and tutored by older relatives in Buddhist orders, he was eventually ordained as a monk in the influential Tendai sect, which had been established in Japan for four centuries.

Tendai Buddhism in Japan was divided into exoteric and esoteric branches, and Dogen is said to have studied both. His writings and speeches often reflect the central texts of exoteric Tendai, especially the *Lotus Sutra* and the *Stopping and Seeing* meditation manuals of the Chinese founder of the school. Distinct traces of the esoteric teachings, based on the premise of buddhahood in this very body, with extensive use of structured mental exercises, formulaic recitation, and symbolic art and ritual, can also be seen in Dogen's work.

After reading the entire Buddhist canon twice over and learning the principles and practices of exoteric and esoteric Tendai Buddhism, Dogen took to the study of Zen Buddhism in a form newly introduced to Japan, a combination of Tendai and recently imported Chinese Chan Buddhism.

After some years of Zen study in Japan, Dogen traveled to China with his teacher to study Chan as it

was then practiced there in its land of origin. Dogen called on a number of teachers in China, and ultimately elected to practice under the tutelage of the teacher he refers to his talks as Tendo, after the name of the mountain where he was teaching at the time. It is to this teacher that Dogen attributes the guidance crucial to his own awakening.

At that time Chan Buddhism was over six hundred years old in China, and had accumulated a large body of teaching lore. Dogen was the first pilgrim to bring the classic koan collection *The Blue Cliff Record* back to Japan, and he often cites and comments on stories from this book in his own writings and speeches. Dogen also quotes from other prominent collections of koans, or “official decisions,” precedents from the ancient masters, which would later be expanded into major casebooks by Cao-Dong masters on the model of *The Blue Cliff Record.*

Dogen’s original Zen teacher in Japan followed the so-called Oryu or Yellow Dragon sect of the Rinzai school of Zen. Of some two dozen lines of Rinzai Zen introduced into medieval Japan from China, this was the only one that followed the Yellow Dragon way, and Dogen was the last master. His own sayings include extensive citations from the original Chinese master for whom the school is named, illuminating Dogen’s consciousness of this heritage and its characteristic approach to Chan Buddhist practice.

One of the distinguishing characteristics of Yellow Dragon Chan may be seen in a famous story about how the original Chinese master used a teaching device that he had constructed himself. According to *Zen Lessons,* he used “three passwords” in private teaching—“How is my hand like a Buddha’s hand? How is my foot like a donkey’s foot? Everyone comes from somewhere; what are your circumstances of birth?” Not many people could penetrate them; and even when someone did try to respond, the master would just close his eyes and sit still without any sign of approval or disapproval. A Taoist recluse asked the master about this; he replied, “One who has passed the

barrier goes on freely; one who asks the gatekeeper whether or not it is alright has not yet gone through the pass."

Dogen's main Chinese Chan teacher, the one he cites as Tendo, lived from 1163 to 1228 and was a master of the Cao-Dong school of Chan, called Soto Zen in Japan. Dogen also draws on the work of an earlier master of this school, the distinguished Hongzhi (1091-1153; Wanshi in Japanese), including citations of Wanshi's own speeches as well as his comments on ancient cases.

In addition to a wide range of Chan Buddhist lore, Dogen also employs stories, sayings, and symbols from scriptures, treatises, and other canonical sources. A clue to the purpose of this richness of texture in this work may be gleaned from the *Lotus Sutra,* which was the central scriptural basis of the Tendai school into which Dogen and all the other early Japanese Zen masters were initiated, and which Dogen cites most frequently in his own writings. The *Lotus Sutra* was an important source for Chan Buddhist teachings in China for centuries before Zen was established in Japan, including the prototype of the Five Ranks device of the Cao-Dong school of Chan. The Five Ranks system was studied intensively in Japanese Soto Zen, and used as a classification scheme for koans.

Dogen's work rehearses the perennial issue of progress, which is central to the *Lotus Sutra.* In his *Secret Shobogenzo,* Dogen writes, "If you don't really know the task of progress of Buddhas, you will stagnate and not pass through the progress of Buddhas. If you do not pass through, there is no transcending the realm of demons. …. What this means is suppose you reach Buddhahood: Buddhahood is when it is realized by the Buddha awaited yesterday that the Buddha of today is already there. To go on informing the Buddha that today's Buddha has never been only today is called the task of progress of Buddhas."

Stressing the need to go beyond nirvana, in *Shobogenzo* Dogen also writes, "There is ceasing the

traces of enlightenment, which causes one to forever leave the traces of the enlightenment that is cessation." The warnings in the *Lotus Sutra* about the dire consequences of rejecting the teachings beyond nirvana dramatize degenerative results of the stagnation of which Dogen warns. The expansive array of Dogen's speeches and writings, like the classics and scriptures he cites, is designed to provide for an antidote to stagnation and degeneration, setting up developmental contemplative exercises known as the network of locations, the interchange of principal and associates, and traveling from Buddha-land to Buddha-land.

In his written works Dogen gave out a variety of instructions for meditation to realize the essential mental freedom underlying this advanced development. A technique represented as the secret of Soto Zen obtained from oral tradition was also introduced into Rinzai Zen teaching by the eighteenth century master Hakuin, who attributed an early mental and physical breakdown to overexertion with koans.

According to Hakuin's recital, on asking for instruction Dogen was told by his Chinese teacher Tendo, "This Chan sect of ours has traditionally been based on not leaving the meditation hall, and actually practiced by just sitting. Now it often happens in various places that even if they only sit for long periods without lying down they don't meet enlightened teachers and don't learn the right way to enter concentration." Therefore it's not different from the sitting meditation of deviant paths—how could they ever succeed in entering the great concentration of the Buddhas?"

When Dogen then asked for instruction in the right way to enter concentration, Tendo told him to place his mind in his left palm when he sat in meditation. Dogen went and did this.

One day Dogen came to Tendo and told him that he had followed instructions to put his mind in his left palm, but now his hands had disappeared, and so he had nowhere to place his mind.

Now Tendo told him to put his mind in his whole body: "You must make your mind fill your whole body; don't leave a single space empty in your three hundred and sixty joints and eighty-four thousand pores."

One day Dogen went to Tendo and said, "I put my mind in my whole body as you instructed, and now mind and body have both fallen away. It's like the orb of the sun lighting the endless sky, without even the appearance of an orb."

Now Tendo smiled and said, "From continuous revolving in birth and death for countless eons, today you've finally entered genuine impulse-free great meditation concentration. Keep it real and true; don't lose it."

Hakuin adds, "This is the secret of the Soto school. Although I learned it from a Soto elder long ago and got many spiritual experiences from it in the meantime, I haven't told it to people easily, because of waiting for faithful practitioners."

1. **Record of Speeches at Kosho Temple** compiled by Zenne

1.

I didn't go to very many monasteries, but I happened to see my late teacher Tendo and directly found my eyes are horizontal and my nose is vertical; then I was not to be fooled by anyone.

So then I returned with empty hands. That is why I haven't any Buddhism—I pass the time naturally. Every morning the sun rises in the east, every night the moon sets in the west. When the clouds are gone, the ridges of the mountains are bared; when the rain has passed, the surrounding hills are low.

What about the ultimate?
(silence)
One leap year after every three years; the rooster crows at dawn.

2.

With a custom of lurking in the weeds, a heart hovering in the trees, the best place for realizing enlightenment is in a community. One rap of the meditation seat, three beats of the drum—they tell of the subtle voice of the one who arrives at reality.

At this very time, how is the school here?

(silence)

'South of Hsiang, north of Tan'—the land of yellow gold;
innumerable ordinary people sink into the ground.

3.

If someone can utter a phrase at which the limits of the universe vanish, he still doesn't avoid telling fortunes in a spring dream.

If one can yet speak another phrase, breaking open an atom to produce a scripture, this is still putting makeup on a beauty.

If you directly illumine the true awakening that is not a dream, then you will see that the universe is not large, an atom is not small. Since neither is real, on what can an expression be based?

A frog in a well swallows the moon, the jade rabbit at the edge of the sky sleeps by itself in the clouds.

4.

Acting when seeing the opportunity is not yet expertise; if you manage by physical manifestation, yet I dare not accept it.

That is why it is said, ‘What thing is it that comes thus?’

What is the principle behind ‘what thing comes?’?

(silence)

‘The true doesn’t cover the false,
the crooked doesn’t hide the straight.’

5.

When the essential subtlety is brought up, the pillars furrow their brows. When there’s mystic conversation beyond convention, a turtle heads for the fire.

When ordinary, without a care, praising and criticizing past and present, can one even save oneself? How can one presume to save others?

Apart from this, how do you assess?

Is this perhaps ‘a leap year after every three years, the autumn coming in September’? Is this perhaps ‘a long month thirty days, a short one twenty-nine’?

Views like this are called being in front of an ass but behind a horse.

And I dare say that even realizing this is still being in front of an ass but behind a horse.

6.

Bringing it up in the shrine of the bodhisattva of compassion, bringing it up in the shrine of the founder of Zen—this too is pilgrimage.

Traversing mountains and rivers, wearing out straw sandals—this too is pilgrimage.

What is the concern of pilgrimage?

Shedding body and mind.

7.

Cultivating practice for three immeasurable eons, not resting even when the task is fulfilled; attaining realization in a single instant, defilement cannot affect it.

An ancient said, ‘Understanding the meaning according to scripture is the enemy of the Buddhas of all times; yet a single word’s departure from scripture is the same as demonic suggestion.’

When we don’t rely on the scriptures, yet don’t depart from the scriptures, how do we practice?

Do you want to read the scriptures?

(holding up a whisk)

This is the whisk of Kosho; what is scripture?

(silence)

The following message is lengthy; I leave it for another day.

8.

When a dragon howls in a hidden cave, heaven and earth are still; when a tiger roars on a precipitous cliff, the cold valley warms.

Huh!

9.

Baso said, ‘Mind itself is Buddha,’ and Daibai investigated this for over thirty years, living on a mountain top, beyond all tracks, in the sounds of the valley streams and colors of the mountains.

Baso eventually sent a monk to go say to Daibai, ‘Baso’s Buddhism is different these days.’

Daibai said, ‘How is it different?’

The monk said, ‘It’s not mind, not Buddha.’

Daibai said, ‘Let him have his *not mind, not Buddha*—for me it’s simply that *mind is Buddha.*’

The monk went back and told Baso about this.

Baso said, ‘The big apricot is ripe—Daibai has matured.’

Mind is Buddha is closest—
The apricot is ripe every year in midsummer.

10.

One expression melts ice and shatters bricks, one expression fills valleys and blocks gullies.

Now tell me, with which expression do the Buddhas of all times and the six generations of Zen ancestors help people?

Here at Kosho I have an expression which the Buddhas never said and the Zen founders never mentioned. I will quote it for you.

(silence)

Complete.

11.

Stepping back and stepping forward atop a hundred-foot pole, changing faces and transforming bodies in one single mind—this principle I will have the pillars and lamps explain to you.

They explained yesterday, they explain today—but do you hear?

If you don't hear yet, the lamps and pillars open their mouths and laugh.

This is why it is said that 'explanation is the ultimate path, practice is the ultimate path too.'

In ancient times Daiji said, 'Being able to explain a furlong isn't comparable to managing to practice one foot; being able to explain one foot is not comparable to managing to practice one inch.'

Tozan said, 'Put into practice what cannot be explained; explain what cannot be done in practice.'

Ungo said, 'When explaining, there is no way to practice; when practicing, there is no way to explain. How about when not explaining and not practicing?'

Rakuho said, 'When practice and explanation reach, the original thing isn't there; when neither practice nor explanation reach, the original thing is there.'

Daiji explained ten feet, and there has never been anyone who didn't put the ten feet into practice; he explained a foot, and never did anyone not put the foot into practice.

Tozan put into practice what cannot be put into practice, explained what cannot be explained.

Ungo had both explanation and practice; he let go and held still.

As for Rakuho, when both explanation and practice reach, the nation flourishes; and when neither explanation nor practice reach, the Buddhas and Zen founders bear witness to enlightenment.

12.

Even ‘taking down the flagpole in front of the gate’ is whirling in the flow of birth and death; even ‘imparting the tree in the middle’ is also illusion and error.

When you study thus, you are studying along with the Buddhas; when you study it as not thus, you are studying along with your self.

Studying together with the Buddhas and studying together with yourself, explaining ten feet and explaining one foot, are different; speaking of ten and speaking of nine are different. What is ‘not thus’? It is your self. What is ‘thus’? It is the Buddhas.

When the great teacher Baso was beginning to teach, his teacher Nangaku said to his group, ‘Is Baso expounding the teaching for others?’ The group replied in the affirmative. Nangaku said, ‘I have never seen anyone bring news of this.’ No one had any reply.

So Nangaku sent a monk to Baso, instructing him, ‘When Baso gets up to speak, just ask him how he is. Remember what he says and come back.’

The monk went and did as he was told. When he returned he told Nangaku, “Baso said, ‘Ever since the barbarian rebellion, for thirty years, I’ve never lacked salt and soup.’”

Making a ball of this story, I offer it to the Buddhas and Zen ancestors. There are three people who bear witness: one says it is making offerings of mandarava flowers, one says it is offerings of precious incense, one says it is making offerings of head, eyes, marrow, and brains.

Leaving aside the testimony of these three people, how would the testimony of the community have any ordinary people explain?

‘In the million years since the barbarian rebellion, I’ve never lacked salt and vinegar.’

13.

Time does not wait for people—it should be valued. Since antiquity, people of the path have not spared their countries and cities, sons and daughters, wealth or possessions, but when it comes to time, this they value.

This is what is meant by the saying that the practice of the path goes along with the passage of time.

Therefore, people, advancing a step and stepping back atop a hundred foot pole, you practice the path. Three-quarters of this summer are already gone—can you speak a phrase yet?

An ancient said, 'Atop a hundred foot pole, go a step forward.' Another said, 'Atop the hundred foot pole, take a step back.' No one has ever said, 'Atop the hundred foot pole, stop a step.'

When you practice you go a step forward; when you practice you take a step back; when you practice you stop a step. This pole is just where you people rest your bodies and establish your lives; this is the site where the Buddhas attain perfect enlightenment.

I recall that Obaku said to his group, 'The old masters of all places are all atop the staff.' A monk bowed and took leave; subsequently he quoted this to Daiju. Daiju said, 'Even so, has Obaku seen them all?'

Roya Kaku said, 'Even so, Daiju has eyes but is as though blind. Obaku's staff won't disintegrate even if everyone in the world gnaws at it.'

In speaking this way, Roya sure said a lot, but he only said eight or ninety per cent. Why didn't he say, 'If everyone in the world gnaws at it, it will disintegrate'?

Do you comprehend?

(silence)

Obaku's single staff—all the masters are on it. If it is suddenly turned over, they'll fall all over from the sky, and unawares as before speak of long and short.

14.

(on a moonlit night)

Unexcelled enlightenment—seven errors, eight mistakes. Turning the wheel of the sublime teaching —falling into third, falling into second.

I remember that once as Baso was gazing at the moon, Nansen, Saido, and Hyakujo were standing by. Baso said, ‘At just such a time, what should one do?’

Saido said, ‘Just right for devotion.’

Hyakujo said, ‘Just right for cultivation.’

Nansen walked away.

Baso said, ‘The scriptures go to Saido, Zen goes to Haykujo; only Nansen alone transcends things.’

Devotion, cultivation, leaving—these three men appropriately make a single round whole. Yet even if Baso's moon-gazing be so, the moon in the sky gives its own testimony.

15. (opening the fireplace)

The fireplace is open, the bellows distended—the Buddhas and Patriarchs cannot leap out of it. If anyone asks the meaning in this, this morning is the first day of the tenth month.

16.

The lineage of Buddhas comes from conditions; the teaching of Buddhas comes from the start. Once you have encountered good conditions, you shouldn't miss them, but should practice.

In practice there is refutation and there is accommodation.

Being here, you shouldn't stumble past; you should discern the path.

In discerning the path, there is application, there is effort. If you break through one day, all things will be complete. If you haven't broken through, all things will go wrong.

Haven't you read about Zen master Gensoku? His affinity was with Hogen. He used to be in the assembly of Hogen serving as the superintendent of the monastery. Hogen said to him, 'How long have you been here?'

Gensoku said, 'Three years, so far.'

Hogen said, 'You are young—why don't you ever ask about the teaching?'

Gensoku said, 'I don't dare to deceive you, master—I already attained peace while I was at Seiho's place.'

Hogen said, 'By what words did you gain entry?'

Gensoku said, ‘Once I asked Seiho, *What is the student’s self?* Seiho said, *The fire god comes looking for fire!*’

Hogen said, ‘Fine words, but I’m afraid you didn’t understand.’

Gensoku said, ‘The fire god is in the realm of fire; to seek fire with fire is like seeking the self with the self.’

Hogen said, ‘You really don’t understand. If Buddhism were like this, it wouldn’t have reached the present.’

Gensoku left, very disturbed. On the way, however, he thought, ‘Hogen is the teacher of five hundred people—there must be some point to his warning that I’m mistaken.’ So he went back to Hogen’s place and apologized.

Hogen said, ‘You ask me.’

Gensoku asked, ‘What is the student’s self?’

Hogen said, ‘The fire god comes looking for fire!’

Gensoku was greatly enlightened.

Before, *the fire god comes looking for fire*, and afterward *the fire god comes looking for fire* too—why wasn’t he enlightened the first time, but fell into a way of intellectual interpretation; and then why was he greatly enlightened afterwards, shedding his nest of cliché?

Do you want to understand?

(silence)

The fire god comes looking for fire—how much light do the pillars and lamps begrudge? Buried in the ashes, when you search you don't see. Lighting it up, blowing it out—it goes into action again.

17.

When Sudhana visited Manjusri, Manjusri said, ‘Go outside and get a stalk of medicinal herb.’

Sudhana went out and looked all over the earth, but found nothing that is not medicine. He returned and said to Manjusri, ‘The whole earth is medicine—what could I bring?’

Manjusri said, ‘Bring a stalk of medicinal herb.’

Sudhana brought a blade of grass and handed it to Manjusri.

Manjusri took the blade of grass, then showed it to the crowd and said, ‘This blade of grass can kill people and can also enliven people.’

Before it was a blade of grass; later it was a blade of grass: how far apart are before and after?
(silence)
They’re a blade of grass apart.

18.

The canonical master Mahakarna from India was reputed to have the power to read minds. The Emperor of China had National Teacher Echu test him.

The National Teacher said, ‘Tell me, where am I now?’

Mahakarna said, ‘You are the teacher of a nation—how can you go off to West River to watch the boat races?’

The National Teacher asked again, ‘Tell me, where am I now?’

Mahakarna said, ‘You are the teacher of a nation—how can you watch the monkeys playing on Tientsin Bridge?’

The National Teacher asked a third time. Now the canonical master Mahakarna was silent—he didn’t know where the teacher had gone.

The National Teacher scolded him, ‘You wild fox sprite! Where is your telepathic power?’

The canonical master had no reply.

A monk asked Gyozan, ‘Why didn’t the canonical master Mahakarna see the National Teacher the third time?’

Gyozan said, ‘The first two times his mind was ranging over objects; the third time he had entered self-experienced absorption, so he couldn’t be seen.’

Gensha said, ‘Tell me, did he see the National Teacher the first two times?’

Setcho commented, ‘Defeated, defeated!’

A monk asked Joshu, ‘When canonical master Mahakarna could not see the National Teacher the third time, where was the National Teacher?’

Joshu said, ‘Up the canonical master’s nose.’

A monk asked Gensha, ‘Since he was up his nose, why didn’t he see him?’

Gensha said, ‘Because he was too close.’

Hakuun said, ‘If the National Teacher was up the canonical master’s nose, what was hard to see?’

Why didn’t the national Teacher say to the canonical master at the outset, ‘How many telepathic powers do you have? You just have the power to read others’ minds—do you have the power to read your own mind too?’

If he had spoken in this way, wouldn’t the canonical master have been at a loss? All of the five adepts took it that he didn’t see the third time, but they hardly realize that he didn’t see the first two times either.

If you regard the canonical master’s power, which belongs to the two lesser vehicles, as the telepathic power of the Buddhas and Zen masters, then those five adepts have not escaped the nest of the two vehicles, and are still within the limitations of the canonical master.

Do you want to know the power of Buddhas and Zen masters?

Own mind, other minds—completely killing, completely enlivening, immediately pervading, immediately appearing—gargling and making tea.

19.

Before the fifteenth day, the wind is high, the moon is cool; after the fifteenth day, the sea is calm, the rivers are clear. Right on the fifteenth day, the sky is eternal, the earth everlasting.

Having gotten to be thus, it is necessary to be thus. Advance a step and the Buddhas and Zen masters come; step back and the heart is bare and single. Not advancing, not withdrawing, don't say I have no help for people, don't say you people have no realization.

Once you have heard of this do you want to practice in this way?
(silence)
Without turning away from myriad people, body and mind drop off.

20.

There is an expression encompassing the eight directions; there is an expression crystal clear on all sides. If you can say it, then you won't be encumbered; if you cannot say it, you encumber others.

An ancient said, 'The Buddhas' true body of reality is like space, manifesting forms in response to beings, like the moon reflected in the water.' The generations of Zen ancestors were only able to speak of the principle of accord, and have not been able to express the manifest form of the Buddha-body; therefore it's half said and half unsaid, half manifest and half unmanifest.

How would you say it in our school? 'The Buddhas' body of reality is still the Buddha-body; as for manifesting forms in response to beings—the communal hall, the Buddha shrine.'

21.

The king of a country in east India invited the venerable Prajnatara to a feast, in the course of which he asked, ‘Everyone is reciting scriptures—why don’t you?’

Prajnatara replied, ‘Breathing out, I do not follow myriad objects; breathing in, I do not dwell on mental or physical elements—I always recite such a scripture, hundreds and thousands and millions of volumes.’

Try further to explain the principle.

22.

Tozan said to a group, ‘In the midst of thousands of people, who is it that does not turn to a single person yet does not turn away from a single person?’ Ungo came forth from the crowd and said, ‘I am going to the hall.’

If you see in this way, even if the Buddhas appear in the world, still ‘I am going to the hall;’ even when eating gruel and rice, still ‘I am going to the hall;’ even managing to speak a phrase, still ‘I am going to the hall;’ even having to be *thus,* still ‘I am going to the hall.’

Now tell me, how would you speak a phrase that is not getting at the same thing as Ungo?

(silence)

Everyone go into the hall.

23.

Dogo asked Sekito, 'What is the great meaning of the Buddhist teaching?'

Sekito said, 'You can't but know.'

Dogo said, 'Is there yet a turning point beyond?'

Sekito said, 'The eternal sky does not obstruct the flight of the white clouds.'

You can't but know the Buddha's great meaning—where the style is slight is after all stylish. The eternal sky does not obstruct the flight of the white clouds—this time why bother to ask Sekito?

24.

Just seeing the green mountains always walking, who would know the white stones give birth by night?

25.

A teaching that has never been brought up by the Buddhas of past, present, and future is nonexistent anywhere in the ten directions of the universe. That is why old Shakyamuni said, ‘In accord with the manner in which the Buddhas of all times expound the teaching, so also do I expound the teaching, which is without discrimination.’

The assembly right here and now is also practicing the way in the manner of the Buddhas; every action, every stillness, is the teaching of the Buddhas. Don’t take it easy and be careless and flippant.

Even so, I have an expression which the Buddhas have never mentioned. Do you want to understand?
(silence)
In accord with the manner of teaching of the Buddhas of past, present, and future, I also in this way expound the teaching without discrimination.

26. [winter solstice]

When the sky becomes one, it is clear; when the earth becomes one it is at rest; when people become one, they are at peace; when time becomes one it is positive energy.

This 'one' is eternal; in this eternity Buddhas and Zen masters get their life, and people awaken resolve, cultivate practice, master the way, and attain realization of the expression of oneness.

Having gained power within eternity, having gained life within eternity, then you make remembrance beads of the bodies of the Buddhas and Zen masters and count off the three hundred and sixty-five days: each time you reach *today,* then you can go on *thus.* This then is the body-mind of Buddhas and Zen masters, because you can go on *thus.*

(silence)

The mind-body of every Buddha now becomes eternal; the precious jewel remembrance beads are formed like the skies; counting, counting—how very long—the lucky day is when you find out it's all one day.

27.

‘Freeing your body here, you release your being on the other side.’

What is ‘the other side?’ Care with every step.

What is ‘here’? Continuous open-minded attention.

Leaving aside ‘the other side’ and ‘here’ for the moment, what is such an event? When the host makes a complete explanation, the guest bears witness; when the guest makes a complete explanation, the host bears witness. When you make a complete explanation, I bear witness; when I make a complete explanation, you bear witness. When you and I are speaking, the whisk and staff bear witness; when the whisk and staff are speaking, you and I bear witness.

As for freeing the body and releasing the being, what expression have these?
(silence)
A sphere of mutually appropriate explanation that is complete; when being the guest, you clasp your hands—the host is originally there. A hundred, a thousand, myriad times, so many times it’s been said—this time why don’t people understand?

28.

In ancient times, once when the venerable Kasyapa was walking over mud, a novice asked him, ‘How can you do it yourself, Venerable One?’

Kasyapa said, ‘If I don’t do it, who will do it for me?’

Mind like a fan in winter, body like a cloud in a cold valley, if you can see ‘doing it for yourself,’ then you will see ‘who will do it.’

When not going on either road—an iron wall, steep and perilous.

29.

With many words there's much trouble; with few words there's no power. With neither many nor few, words, how do you speak?

(silence)

Into the grass, along with the wind.

30.

It is rare to hear the truth even in immense eons; that is why the adepts and virtuous ones of the past forgot their bodies or lost their bodies for the sake of truth—there certainly is meaning to it.

Ordinary human beings, animals, ants, mosquitoes, outsiders with erroneous views, all have physical life, but as long as they have not yet heard the truth they cannot be honored or esteemed. For innumerable lives, birth after birth, how many times have they been embodied? Yet theirs is not yet a good life—if one gets to hear the truth, that is a good life.

In hearing the truth there are three kinds—higher, middling, and lower. That is to say, those who are superior listen to the truth with the spirit, those who are middling listen to the truth with the mind, and those who are inferior listen to the truth with the ears.

Since we have spirits, minds, and ears, how will we listen to the truth, and what truth shall we listen to?

Haven't you heard how Shakyamuni said, 'By my teaching it is possible to transcend birth, old age, sickness, and death. This teaching is not thought or discrimination.'

As for transcending birth, age, sickness, and death, let them be transcended. As for denying thought and discrimination, let them be denied. Once able to do so, then tell me, when you break open the teaching and take out the marrow of the teaching, then refine the marrow to get the essence of the marrow, then how will you express it?

(silence)

Although you be aware of the cold wind chilling you, you don't yet know for whose sake the bright moon is white.

This is the saying of one who studies from the same source as Shakyamuni Buddha; it transcends the teaching and goes beyond the marrow. It is not high, middling, or low.

How do you express the saying of the highest of the high?

Do you comprehend?

'When a heron stands in the snow, they are not the same color; the bright moon and the white flowers are not identical.'

31.

Isan asked Gyozan, 'Of the forty volumes of the Nirvana Scripture, how many are Buddha's sayings and how many are demon's sayings?'

Gyozan said, 'They're all demon's sayings.'

Isan returned to his quarters; Gyozan followed behind and said, 'My mind is dim—the answer I just gave you was like a mountain of piled rocks.'

Isan said, 'I know your eye is right.'

Isan and Gyozan's dialogue was still careless and lazy. I will give a saying in Gyozan's behalf—that is, I would come forth from the assembly, bow, and return to the assembly.

This saying is for Gyozan; I have another one, which I offer to the dragons and elephants now present:
(silence)
Mahaprajnaparamita—equally they speak of the mystery; it is not two or one. Even if demons and Buddhas speak with the same mouth, coming forth I'd still say 'What's the necessity?'

32.

When Zen master Teninbo took leave of Baso, Baso said to him, ‘Where are you going?’

Teninbo said, ‘To Sekito.’

Baso said, ‘The road of Sekito is slippery!’

Teninbo said, ‘Taking my equipment with me, I do my act anywhere,’ and then he left.

As soon as he reached Sekito, he circled the meditation seat once, shook his ringed staff, and stood there; he asked, ‘What religion is this?’

Sekito said, “Heavens!’

Teninbo had nothing to say. He returned to Baso and told him about this. Baso said, ‘Go again, and when he says *Heavens,* you whistle.’

Teninbo went again to Sekito and asked just as before, ‘What religion is this?’ Sekito whistled.

Again Teninbo said nothing. When he returned, Baso said to him, ‘I told you the road of Sekito is slippery!’

So many people take this koan to mean that Baso spoke thus because he didn’t abide anywhere. Also, those in the doctrinal schools who ‘count sand grains’ say he spoke thus because he didn’t abide in a

one-sided understanding.

I don’t concur. When Teninbo went off to Sekito, I would have said to him, ‘The road of Sekito is even.’ Even if Sekito had cried *Heavens* at the same time as Teninbo, and also whistled at the same time as Teninbo, if Teninbo came back and told me about it, I’d say to him, ‘I told you the road of Sekito is even!’

32. [new year's morning]

Though today is the beginning of a year, it is also the day of three mornings. The three mornings are the morning of the year, the morning of the month, and the morning of the day.

A monk asked Kyozei, 'On the new year is there any Buddhism or not?'

Kyozei said, 'There is.'

The monk asked, 'What is Buddhism on the new year?'

Kyozei said, 'The beginning of good fortune on the new year; all things are new.'

The monk said, 'Thank you for your answer.'

Kyozei said, 'Today I have lost my profit.'

A monk also asked Meikyo, 'Is there Buddhism on the new year or not?'

Meikyo said, 'No, there is not.'

The monk said, 'Every year is a good year, every day is a good day—when then is there none?'

Meikyo said, 'When old man Wong drinks wine, old man Lee gets drunk.'

The monk said, 'You are supposedly so venerable and great, yet you have a dragon's head but a snake's tail.'

Meikyo said, 'Today I have lost my profit.'

They both said they had lost their profit that day—when you hear such stories, you can also say lost profit is a good saying, but I do not. Though Kyozei and Meikyo spoke of a loss, I haven't seen a gain yet.

If anyone asked me if there was any Buddhism on the New Year or not, I would say to them that there is.

And if they asked what Buddhism on the New Year is, I would tell them, 'Let each and every human body rest and act in all felicity.'

If they said, 'If so, then we'll act in accord with this,' I would say to them, 'Today I have made a profit.'

34.

Understanding the enlightening teaching and attaining spiritual power is what made the Buddhas and Zen masters of all times. To fulfill buddhahood and become a Zen master cannot be done easily.

Those who just attain spiritual powers are called venerable; those who understand the enlightening teaching are called great. To understand the great and attain the venerable only depends on investigating inner reality and discerning the way.

Joshu said, 'Just sit and investigate reality for twenty or thirty years; then if you don't understand the way, take my head and make it into a nightsoil ladle.'

An ancient Buddha spoke this way; now people are practicing this way. Why slight it? Only because of clinging to sounds and forms, not seeing a chance for enlightenment, you are as yet incapable of liberation.

How pitiful! Having found *such a person,* it's a waste of effort appearing and disappearing in the dusts of sound and form.

Now that you have met the time and circumstances, abandon incense burning, bowing, buddha-invocation, repentance ceremonies, and scripture reading—just sit.

I remember that when Joshu came to Ungo, Ungo said, 'So venerable and great, why don't you look for a dwelling place?

Joshu said, ‘What is my dwelling place?’

Ungo said, ‘There’s a ruin of an ancient temple in front of the mountain.’

Joshu said, ‘You should live there yourself.’

Such an event is a manifestation of spiritual powers by people who understand Buddhism. It is not the same as the practices of the ten grades of saints and three grades of sages.

I will manifest a display of spiritual power on behalf of Ungo. Before Joshu had said, ‘What is my dwelling place?’ Afterwards he said, ‘You should dwell there yourself.’ Once having gotten to be *thus,* it is necessary to be *thus*—how would I answer?
‘I am dwelling there, I am.’

35.

Unless the cold pierces through our bones once, how can we have the plum flowers perfuming the whole world?

36.

Was old Shakyamuni the Enlightened One, the Buddha, or was he the worst of devils?

If you say he was Buddha, all is not peaceful in the land; if you say he was the worst of devils, the bounty of your ancestors has not been requited.

So tell me, after all, what can you call him?

(silence)

If anyone can understand my words, I'll acknowledge that you have one eye.

37.

The ancient scripture is recited—breathing out and breathing in. The ancient Buddha now appears—he goes to the bathroom once, goes to the bathroom twice.

Everywhere manifest, every aspect precious—how do you express a truth like this?

(silence)

The spring beyond the sky is coming to an end; green upon green, the colors in the fields are distinct; with thousands of myriads of peach flowers, where do you look for the one who awakens on seeing them?

38.

Old Shakyamuni said, 'When the morning star appeared, I and all the sentient beings on earth realized the way at the same time.' Now tell me, what was the way that was realized?

If people can understand, Shakyamuni will have no place to hide his shame. Why is it like this? Speak up, speak up!

39.

In studying the way it is hard to attain even in a thousand ages. Ordinary people cannot compare to the seven grades of the wise and seven grades of the holy; and the seven grades of the wise and seven grades of the holy cannot reach the ten ranks of saints and three ranks of sages; and the ten ranks of saints and three ranks of sages have not yet even dreamed of seeing the great way of the Buddhas.

If you want to attain such a thing, you must be such a person; once you are such a person, why worry about such a thing? Can you speak in such a way yet? If you can, this is *getting the skin, getting the marrow.* If you can't, this too is *getting the skin, getting the marrow.*

Leaving aside for the moment being able to speak or not, getting the skin and getting the marrow, what is *such*?

'An ancient Buddha set his mind on it a long time ago, yet even up until now has not grasped its subtlety.'

40.

Kyozei asked a monk, ‘What’s the sound outside the door?’

The monk said, ‘The sound of raindrops.’

Kyozei said, ‘”People are inverted—they stray from the self and pursue things.”’

The monk said, ‘What about you?’

Kyozei said, ‘I nearly don’t stray from my self.’

The monk said, ‘What does that mean?’

Kyozei said, ‘Individual liberation may still be easy, but the way of complete freedom of being must be hard.’

After having freed the being, the sound of raindrops;
Individual liberation—outside the door what sound?
Straying from self, not straying from self,
Difficult or easy, I leave to you.
Pursuing things and pursuing self,
Inversion is not inverted.

41.

All people have the will to match heaven—don’t act like the Buddha did.

42. [on the Buddha-washing ceremony]

Today our original teacher Shakyamuni Buddha was born in the Lumbini Grove. This day comes every year, and on every today he is in the Lumbini Grove.

But tell me, is the great sage incarnated?

If you say he is, I'll grant you one level of practice; if you say he's not, I'll grant you one level of practice.

Since he could be thus, he wasn't obstructed by mountains or oceans, and was born in a royal palace. Given that he wasn't obstructed by mountains or oceans, was he obstructed by birth?

Although Buddhas and Zen masters of former times have said he was obstructed by birth, today I say he was not obstructed by birth. Since he was capable of not being obstructed by birth, all the people in the whole world are born together with Shakyamuni Buddha and say, 'In the heavens and one earth, I alone am the sole honored one.' This is the lion's roar, this is the baby's cry.

How can we express the actual appearance of this?
(silence)
Throughout the world, filling the skies, good fortune arrives; kindly the sage is born.

When the sage is born, what will you use to present offerings, to visit, to bow, and to bathe?

Taking the oceanic congregation into the Buddha shrine with mannerly deportment.

43.

People, do you want to know the first Zen master? 'He turned over the oceans and mountains looking for one who knew himself.' Do you want to know the second Zen master? 'He got rid of disorder and established great peace.'

No one knows where the first master went, with one shoe, but the way of his school has spread a good name for a thousand years.

44. [beginning of summer retreat]

The hundred grasses right now are about to begin the summer. Bringing up the millions of blades all over the earth, one flower with five petals opens in the moisture from the sky; the forming fruit grows naturally.

45.

The months and years of one life are of *what necessity;*

Myriad affairs, when you turn around, are neither gain nor loss.

The adornments of the road of enlightenment, who doesn't say?

Mahaprajnaparamita.

46.

The first Zen master directed his disciples, 'The time is about to arrive—why don't you each say what you have attained?'

His disciple Dofuku said, 'According to what I perceive, not clinging to words and not rejecting words is the application of the way.'

The master said, 'You have attained my skin.'

The nun Soji said, 'My understanding now is like Ananda seeing the land of Akshobhya, the Imperturbable Buddha; you see it once and only once.'

The master said, 'You have attained my flesh.'

Doiku said, 'The four gross elements are empty, the five clusters are not existent. In my view there is not a single thing that can be grasped.'

The master said, 'You have attained my bones.'

Finally Eka bowed and stood where he was.

The master said, 'You have attained my marrow.'

Later people assumed there were differences of shallowness and depth, but this is not what the Zen

master meant.

You have attained my skin is like saying *the lamps and pillars.*
You have attained my flesh is like saying *mind itself is Buddha.*
You have attained my bones is like saying *mountains, rivers, and earth.*
You have attained my marrow is like *twirling a flower, winking the eyes.*

It is not that there is shallow and deep, superior and inferior. If you can see it in this way, then you will see the first Zen master, then you'll see the second Zen master, then you'll get the transmission of the robe and bowl.

If you don't yet believe, listen again, to my verse:

The wheel of teaching of Buddhas and Zen masters—its power is great:
It is turned in the whole world, and turned in the tiniest atom.
Even though the robe and bowl enter hands worthy of transmission,
Hearing the teaching is common to all men and women.

47.

When I suddenly hear the two words ‘Buddha’s Teaching,’ already it is defiling my ears; you got hit thirty times before you even came to the teaching hall.

Even so, I am still exerting all my strength for the community today. Ha!

48.

I have not spoken for the community here for a long time. The Buddha-shrine, communal hall, sounds of the valley streams and shadows of the trees, have all spoken to you; have you heard?

If you say you have heard, what did they say?

If you say you didn't hear, you're contradicting yourself.

49.

Hyakujo was shouted at by Baso and was thenceforth deaf for three days—in the Zen communities past and present they call this extraordinary, and there is something to that, but there is also a marvel beyond this.

I have not been shouted at by Baso; why am I deaf for a lifetime, two lifetimes, three lifetimes, four lifetimes?

The Buddhas of all times are half hearing and half deaf; the six generations of Zen founders were a bit deaf.

What is the principle underlying deafness?
(silence)
Where a good fashion prevails, don't let six ears idly know.

50.

Everyone is fully equipped, everything is complete; why are the weeds ten feet high in the teaching hall?

Do you want to understand this message?

(silence)

Flowers fall while we like them; weeds grow as we dislike them.

51.

Even if you succeed in attaining, just don't stick to it. *Even meeting in light, still thirty blows; even meeting in darkness, still thirty blows.*

Once you've gotten to be thus, you have no lack at all—why aren't you enlightened?

Enlightenment does not hold back enlightenment, but this is the reason it is burdened by sound and form.

How about when enlightenment is burdened by sound and form—are sound and form burdened by enlightenment?

Even being so, releasing your body within sound and form, let go your hands within sound and form, concentrating therein, you'll certainly awaken to pillar Zen, and certainly understand the Zen of naked ascetics. As for the masters' Zen and the Buddhas' Zen, you'll still not have seen them even in dreams.

How miserable! All at once mistakenly donning the garment of sound and form, making an allurement of sound and form, having a magical picture in your house, yet you bring up the girl of darkness.

When you unexpectedly smash through your own ignorance, when you raise your head and beat your breast, you'll suddenly awaken to the way.

When one person realizes the way, then one's own kind and other kinds realize the way at the same

time. When you awaken to the way one morning, then your former embodiments and later embodiments realize the way at the same time.

It's like a boat bridge on which oneself and others go, arriving at the way, traversing the way, heading east or west, at the same time, with no hold-ups, no obstruction to either. Those who are going east use one of the boats, those going west use one of the boats: the boats are the same, the people are different. Going east, going west, each arrives at his destination. This is what enlightenment is like. When enlightened, you do not become enlightened by anything else; you just become enlightened by sound and form. When deluded, you do not become deluded by anything else; you just become deluded by sound and form. The deluded person and the enlightened person use a boat at the same time, and each is unhindered.

In ancient times when a monk asked Hogen, 'How can one pass through sound and form?' Hogen said, 'People, if you can understand the point of this monk's question, passing through sound and form is not hard.'

How can you get into this story? *The ears hear the stringless harp, the eyes see the shadowless tree*—such a principle, everybody knows, but there is still another point which it is necessary to comprehend—ears hearing the harp with strings, eyes seeing the tree with shadows.

Once you have gotten to be thus, I ask everyone, what do you call sound and form, and where is it now?

52.

Just saying *originally there is not a single thing,* do you see that *the whole world has never concealed it*?

53.

You may manifest bodies as you will, and expound the teachings as you will, but tell me, how will you liberate people?

(silence)

The nose is three feet long, the face weighs half a pound.

54.

The naked heart single-minded, who can know? He'd laugh at the story of the boy on the road to Huangmei.

55.

A monk asked the master of Shuzan, ‘A mustard seed contains the polar mountain, the polar mountain contains a mustard seed—what is the polar mountain?’

The master said, ‘Pierces your mind.’

The monk asked, ‘What is the mustard seed?’

The master said, ‘Blocks your eye.’

If someone asked me about the polar mountain, I’d just tell him ‘Watch out for your mind.’ If he asked about the mustard seed, I’d say, ‘Watch out for your eyes.’

56.

A monk asked, ‘What is the mind of the ancient Buddhas?’

Dogen said, ‘The call of orioles is the same everywhere.’

‘What is the original man?’

‘A fellow with eyes covered by brain lobes.’

Dogen then said, ‘Having questions and answers is a mess of crapping and pissing. Having no questions and no answers is a peal of thunder—the earth in the ten directions collapses, all of space bursts. Not letting in from outside, not letting out from inside, with one sharp blow of the mallet myriad affairs are concluded. As ever the nose hangs down, the pupils of the eyes stand out black.

57.

When Zen master Hogen called on Zen master Chin, the latter asked him, ‘Where are you going?’

Hogen said, ‘I am traveling around on pilgrimage.’

Chin said, ‘What is the purpose of pilgrimage?’

Hogen said, ‘I don’t know.’

Chin said, ‘Not knowing is closest.’

Hogen’s mind opened up and he was greatly enlightened.

If it were me, I would tell master Chin, ‘Not knowing is closest, knowing is closest too. Closeness may be closest, but I ask, close to what?’

58.

You should just discern the evident koan. What is the evident koan? It is the Buddhas of the ten directions, the Zen masters of past and present.

Do you see? Raising and lowering the screen, getting on and off the seat right now is it.

A fine evident koan—why don't you understand it, why don't you study it?

Today I do not spare my natural life, nor do I spare my eyebrows—I will tell you again:

(He stood up his staff once and then got down from the seat.)

59.

Tozan said to Ungo, 'In the old days Nansen asked a monk who lectured on the scripture about Maitreya's birth on earth, *When will Maitreya the future Buddha be born down here?* The monk said, *He is now in heaven, and will be born down here in the future.* Nansen said, *There is no Maitreya in heaven, there is no Maitreya on earth.*'

Ungo immediately asked Tozan, 'But if there's no Maitreya in heaven, and there's no Maitreya on earth, then who gives the name?'

Tozan was simply rocked in his seat; he said, 'Reverend!'

There's no Maitreya in heaven, no Maitreya on earth—there's no Maitreya in Maitreya, Maitreya is Maitreya.
(raising the whisk)
You have met Maitreya.

Since you have gotten to see him, then tell me—is there a Maitreya or not?
(casting down the whisk, Dogen got down from the seat.)

60.

Dogen quoted the story of Hyakujo's wild fox, then said, 'I thought foreigners' beards were red—rare are red-bearded foreigners. Not falling and not being blind—cause and effect upon cause and effect.

Do you want to know cause and recognize effect? (raising the whisk) Look, look! Cause and effect are clearly evident.

(casting down the whisk, he got down from the seat.)

61.

An ancient held up a fan and said, ‘You may do any of a thousand kinds of things, but after all there’s no two kinds of wind.’ I do not agree—you may do any of a thousand kinds of things—then look at the ten thousand kinds of winds. Then, putting down the fan, I’d say to everyone, what about *you*?

62.

The Seven Sagacious Women were all daughters of kings of large countries.

On the seasonal festival for appreciating the flowers, hundreds of thousands of people each raced to the parks to have some enjoyment. One of the seven sagacious women said, ‘Sisters, we should not go along the same as everyone to frolic in the realm of the senses to get their mundane pleasures. We should go to the forest of corpses.’

The women said, ‘There are corpses rotting everywhere—what’s good about that?’

The woman said, ‘Just go, sisters—there will be something very good.’

When they got to the forest, she pointed to a corpse and said to the other women, ‘The corpse is here—where has the person gone?’

The women contemplated this carefully, and thus realized enlightenment. Then they saw celestial flowers raining from the sky and heard words of praise—*Excellent, excellent!*

The woman said, ‘Who is raining flowers from the sky and uttering praise?’

From the sky she heard, ‘I am Indra, king of gods. As I saw the holy sisters become enlightened, I came with my entourage to shower flowers and praise.’

He also said to the sagacious women, ‘O sisters, if there is anything you want, I will serve you all my

life.'

The woman said, ‘Our homes have all the necessities of life, as well as all kinds of riches. We only want three things: a rootless tree, a patch of ground with neither sunlight nor shade, and a valley that doesn’t echo.’

Indra said, ‘I have everything but these three items. Let’s go together and tell the Buddha.’

So they went together to see the Buddha and ask about these things. Buddha said, ‘Indra, even my disciples who are great saints do not understand what this means. Only the great bodhisattvas know these things.’

The meaning of the Buddha’s great enlightenment is not known by any of the great disciples; only by the bodhisattvas beyond measure who in gaining advantage lose advantage. Gaining advantage is losing the advantage.

Even so, I would say in Indra’s stead, ‘You want a shadowless tree? The *cypress tree in the garden* is it.’ If they couldn’t use it, I’d hold up my staff and say, This is it.

‘You want a patch of ground with no light or dark? The forest of corpses is it.’
If they couldn’t use it, then *the whole universe in all directions is it.*

‘You want an echoless valley?’—I’d call to them, ‘O sisters!’ and if they responded, I’d say to them, ‘I’ve given you the non-echoing valley.’

If they did not respond, I’d tell them, ‘No echo after all!’

63.

Though the white clouds are inanimate things, wherever they go they seem to be fond of the old mountains. What is meant by the white clouds? What is meant by the mountains?

(rapping the seat with the handle of the whisk, followed by a silence)

There are no residing guests at the Dragon Gate; the tortoise and crane are originally immortals.

64.

The spring colors on the ten continents are the eastern footpath; in the heavens and in the human world, only ‘I’ know. Investigate!

65.

Exert utmost effort to speak expressively, and the pillars help out from the side with half the statement. Refine the mind to realize enlightenment, and the wooden dipper forcefully adds a mouthful.

For one who can hear, one who has penetrated the depths, before feelings have been born, before forms have appeared, every voice resounds, every condition is naked—if he takes a step forward unconsciously, he'll stamp out tracks with seven mistakes, eight errors. Without resting, if he takes a step back, he trends through to his bare feet, succeeding in two ways, arriving in three. Kicking over the polar mountain, he puts it in your eyes; kicking over the ocean, he puts it in your noses. How come you are unaware of it and do not know?

(silence)

Last night the flowers bloomed, the world becoming fragrant; this morning the fruit is full, enlightenment is ripe.

66.

Today I address you as an offering to all the Three Treasures of the ten directions, the twenty-eight Zen ancestors in India, the six Zen ancestors in China, all nostrils in the world, the eyes of past and present, *a piece of dry crap, three pounds of hemp, the meditation brace, the cushion.* The infinite supreme causes from all pure practices done so far I dedicate to a frog leaping to the heaven of purity, a spider running across the eastern sea, clouds coming, water coming, being a horse, being an ox, all the Buddhas and honorable bodhisattvas of all directions in all times—mahaprajnaparamita.

67.

Today as I get up to speak the Buddhas of past, present and future also get up, the Zen teachers of all generations get up too. The one with a sixteen-foot tall golden body gets up, the one with a hundred kinds of marvelous abilities gets up.

Once they've all gotten up to speak, what teaching do they expound? They do not explain any teaching but this one: what is *this* teaching? It is brought up in the manor house, it is brought up in the Kannon hall, it is brought up in the communal hall, it is brought up in the Buddha shrine.

68.

Just see the extreme confusion of the habit-ridden consciousness—all sentient beings lack buddha-nature.

69.

Is there any one among you with realization?

(A monk came out and bowed; Dogen said) 'You do have it by nature, but you don't realize it yet.'

The monk said, 'Realize what?'

Dogen said, 'You don't believe what I say.' He then said, 'Do you want to know who has realized? *If the heart is not against others, the face won't blush with shame.'*

70.

Sounds are objects—without moving any objects, can you say a sentence for me?

(silence)

I always think of spring in Hunan; as the partridges cry, the hundred flowers are fragrant.

71.

Zen master Engo said, 'Birth and death, coming and going—the real true human body.'

Nansen said, 'Birth and death, coming and going, are the real body.'

Joshu said, 'Birth and death, coming and going, are the real human being.'

Chosha said, 'Birth and death, coming and going, are the real true body of the Buddhas.'

Four masters each express it in his own way—all of them have straight noses, and they said it all right, but that's not quite it yet. If you asked me, I would not agree—birth and death, coming and going, are just birth and death, coming and going.

72. (on Buddha's birthday)

The whole world, so much time—the sky is about to dawn. In heaven and earth, today the light appears. Walking around seven steps, he expends his whole strength, yet doesn't avoid the laughter of bystanders.

73.

The autumn clouds and autumn sun are both peaceful and relaxed; they half seem to follow the passage of time, half seem to stay still. I ask my family for a response—I don't know how they'll answer beyond convention.

74. (mid-autumn address)

Having pruned away the tree on the moon, tonight I don't long for any tonight of yore. When a foreigner comes, a foreigner is reflected; when a native comes, a native—the boundless pure light on the fifteenth day.

75.

Clear in everything, existing in everything; everywhere you occupy the ten directions, everywhere you investigate one object. The power of comprehensive investigation—you realize reality; the countenance of complete comprehension—you realize reality.

When you assess the space in the ten directions, it seems it has no partner; when you realize half emptiness, it seems like freedom and ease.

Do you want to understand this principle?
(silence)
Dusky yellow does not stain my clear jewel; when does a clear mirror ever dream of fine or ugly?
Unconsciously the double discs over the oceans of infinite lands turned their light around overnight and are in the corals.

76.

The Buddhas and Zen masters transform their bodies fifty thousand times; the evident koan has a hundred thousand levels. On a single blade of grass are established the monasteries of the ten directions—mendicants gradually come, without being expected.

77.

Knowledge is of many kinds: there is the knowledge of red-bearded foreigners, there is the knowledge that foreigners' beards are red. There is knowledge of spirit heads, there is knowledge of ghost faces.

If you want to study the way, you should borrow the body-mind of the Buddhas and Zen masters to study the way. If the Buddhas and Zen masters want knowledge, they borrow people's knowledge to use.

Therefore *breaking into a smile* and *getting the true eye* is the mysterious way of Spiritual Mountain; *cutting off an arm* and *getting the marrow* is the excellent example of Mount Sung.

If you are not thus, how can you be thus?

Once you've gotten to be thus, then can you thoroughly embody it?
(silence)
Losing body and life, I report for you to know—changing faces and shifting heads, one big doubt. As jewels and stones are thrown, though you pay no attention, it is the time of the robe, the teaching, and the heart of the way.

78.

Last night a pure breeze descended from the great void; in the morning the cypress tree became Buddha where it stands.

79.

Spiritual roots neither turn towards nor away from anything. Two or three pecks of great enlightenment, when prepared, are made into milk-gruel to offer to the monks of the ten directions.

(silence)

There is, there is, very much so; the scene pervades all, the past is like the present. Breaking through the walls, dissolving all boundaries, in the fist is a thundering kindness of heart.

80.

It is not mind or Buddha, it is not a thing; it is not for oneself, nor is it for others. It doesn't let you know it in the slightest. When it comes to the spring and autumn in the ocean, there is the ocean god.

81. (address on a snowy morning)

The pure white is revealed, clear, the shining light is bright and magnificent.

Ungo asked Seppo, 'Has the snow outside melted yet?'

Seppo said, 'There's not so much as a flake—what is there to melt?'

Ungo himself said for him, 'It's melted.'

To Ungo's saying *Is the snow melted?* I add the comment, 'I don't see any other besides, the other doesn't see any me besides.'

To Seppo's saying *There's not even a single flake—what is there to melt?* I add the comment, 'Lovely snowflakes—where do they fall?'

To Ungo's saying *melted* I add the comment, 'The billion-world universe—what thing is it? A trillion bodies open the gate of wonder.'

82.

Gruel is sufficient, rice is sufficient—miraculous powers and wondrous functions. Clouds come, water comes, incarnating to expound the teaching. What is such a man like?

(silence)

Unable to give an explanation, he attains harmony.

83.

Exerting effort, twelve faces; being liberal, ten million kinds. When great doubt is urgent, you cannot get a grasp.

How to be thus? Do you comprehend?

Explaining in conventional terms is useless—thoroughly embody the mind of the ancients.

84. (on the anniversary of Buddha's enlightenment)

For two thousand years since, children and grandchildren; going back two thousand years, grandfathers and fathers. Trailing mud and water, following the waves, even speaking this way, there is yet a principle of adding error to error.

What is it? Whether the Buddha is there or not depends on your footsteps. Every face is a face of Buddha, every act is an act of Buddha.

Last night unthinking I took a step and a piece of dry crap came out and leaped up and covered the sky and earth. I took another step unthinking, and it called out, 'My name is Shakyamuni.' I took another step unthinking, and came down on his chest. Then he came and sat on an indestructible seat and got to see the morning star; chewing through the web of mortality, he shed his former nest—without awaiting *crashing out and breaking in* he manifested thirty marks of greatness like all the Buddhas, and made a verse like me:

Stamping down the chest, the backbone breaks;
Mountains and rivers magically transform, the dawn wind blows.
Penetrating and mastering in all ways, the spirit to challenge the heavens;
I have wholly obtained the Golden Faced One's own sheet of skin.

85.

A monk asked Ummon, 'When one doesn't produce a single thought, is there any fault or not?'

Ummon said, 'The Polar Mountain.'

(silence)

The Polar Mountain, the polar mountain—personally seeing the twirling of the flower, one naturally breaks into a smile. One thought, a hundred years, thirty thousand days—the environment of the woodcutter is in the mountains.

86. (New Year's morning)

The sky is vast and clear—one gain, one loss. The earth is full of moisture—a thousand attainments, myriad realizations. At just such a time, then what?

(silence)

News of spring permeates harmoniously, the whole earth is fragrant. The god of spring sits unmoving in the hall of clouds. Every branch is imbued with the color of coral, flowers bloom throughout the world—this is the imperial city.

87.

Since attaining buddhahood, I have always been here expounding the teaching—don't say *Our school has no verbal expressions.* The true *I* is *the third son of the Shie family*—all things abide in the normal state; the mundane aspect is always there. The wild geese return, the bush warblers come out. At such a time, then what?

(silence)

In the third month of spring the fruits are full on the tree of enlightenment; one night the flowers bloom and the whole world is fragrant.

88.

In the crowd there's a greatly enlightened person—do you know him or not? If you do, question him and ask about the way. If not, you face him without recognizing him.

89. (quoting the story of Hyakujo's wild fox)

Mountains, rivers, and the whole earth are the wild fox's den. He takes on and sheds a sheet of skin, flesh, and bones. Cause and effect, crystal clear, are not one's own thing. The partridges repeatedly cry, the hundred flowers fall.

90.

For twenty years we've studied the school of the Zen masters, inquiring everywhere of the autumn chrysanthemums and spring pines; looking for the way, brushing aside the weeds, we want to communicate the way. Given the merit of the Buddhas of the past, each leaps beyond attachments.

91.

The study of Buddhism cannot be easy. When it was first introduced to China during the latter Han dynasty, even its name and forms were barely known. During the Liang dynasty the first Zen master came; but for the coming of the master, the true import of the teaching would not have been known at all—needless to say, how could they have known of the matter that transcends Buddha?

Even discussing mystery and marvel is not yet it; talking about mind and nature is not yet it. If you put the mysterious marvel where there is no abiding, and if you send mind's nature to where there's no bondage, this comes from just seeking life within sound and form, that's all.

Once you've eliminated mystery and marvel, mind and nature, at this time sound and form simply have no master.

Why is it so?

(silence)

Coarseness is loss, fineness is gain.

92.

Everybody has their own light; the Buddha shrine, the communal hall, nothing can destroy it. Now I ask, where does *everybody* come from?

Light causes there to be an opposite of light.

93. (‘bathing the Buddha’ ceremony)

Our Buddha, the Realized One, was born this day:

His seven steps in the ten directions are made at once.

Who would know that with every step the Buddhas are born?

The Buddhas solely transmit the sound of today.

Past, future, and the present,

Born the same, in the same place, with the same name:

Hail to Shakyamuni Buddha!

The fragrant water washes his head, bathing the old brother. This is the principle of the bathing and the birth—what is the manner of bathing?

For ages our Buddha bathed the community of mendicants—now the community of mendicants bathes our Buddha.

(silence)

Everyone, let’s go together to the Buddha shrine and bathe our Buddha.

94.

Buddha to Buddha, Zen master to Zen master, the purely transmitted great way—because of its closeness it is yet unknown, because of old acquaintance it is yet unspoken.

Why? Saying there is, saying there isn't, four propositions, a hundred negations, thinking, not thinking, thought of Buddha, thought of non-buddha, the golden sleeved robe was transmitted. Beyond the golden sleeved robe they transmitted the treasury of the eye of the true teaching, and the ineffable mind of nirvana.

So, not so, knowing there is, not knowing there is—as far as exerting all one's power to speak goes, they exerted all their power to speak; but even if one *cut off his arm*, and even if he *got the marrow,* if he presented it to me I would tell him, *In my royal storehouse there is no such sword.*

95.

The practice is not a special practice, the path is not a personal path. That is why it is said, *Even Buddhas don't know the transcendental key—how can Zen masters understand the direct realization?* Only the transcending person holds the key with no hole and opens up the octuple lock.

96.

The master of Shinzan asked the master of Shuzan, ‘Obviously birth has an unborn nature—why is it stayed by birth?’

The master of Shuzan said, ‘A bamboo sprout eventually become bamboo, but can you use it for rope right now?’

Shinzan said, ‘You will be enlightened on your own later on.’

Shuzan said, ‘I am just so—what is your idea?’

Shinzan said, ‘This is the superintendent’s room, that is the cook’s room’

Shuzan then bowed.

(silence)

The evident koan—three, four feet; the basket is newly made—five thousand years.

97. (end of summer retreat)

In antiquity, in the present, manifesting bodies to rescue beings—to those who would attain deliverance by the manifestation of Hyakujo's body, or the manifestation of Rinzai's body, or the manifestation of Shakyamuni's body, or the manifestation of Bodhidharma's body, these bodies therefore manifested to expound the teaching for them.

For those who would be delivered by the manifestation of a body spanning the past, a body spanning the past is manifested to expound the teaching for them. For those who would be delivered by the manifestation of a body spanning the present, a body spanning the present is manifested to expound the teaching for them.

This summer too the whole works appears; in the summers of old the whole works appears too. Since this is possible, the ninety day retreat is very auspicious, very felicitous. Since you have come to retreat, how much merit is there?

(pause)

The beings of the whole earth; when the clay is abundant the Buddha is big.

98.

Going back and forth on the six roads—there is no stop. One phrase of true teaching—to hear it is hard. You people, the bunch of you, should stop blindly sleeping; the days and nights of a hundred years go like a rolling ball.

98. (on the arrival of the record of sayings of master Tiantong)

(There was much said that isn't recorded. Dogen finally stood up, held up the sayings, lit a stick of incense, and said,)

This is Tendo leaping up and overturning the eastern sea with his footsteps; the dragons and fish are startled. How will the pure oceanic assembly witness it?

(silence)

The ocean god knows it value and knows its price too; left among humans and angels, its light illumines the night.

(Then he got down from the high seat and prostrated himself three times with the group.)

100. (mid autumn)

Former Buddhas and later Buddhas realize the same enlightenment; this side and the other side completely illumine each other. Right in broad daylight, clearly manifest, it is experienced directly; breaking through the target, smashing the dusts, there is killing, there is life-giving.

Bearing such character, commanding such authority, where is its honor not extolled, where is the Dharma not taught?

Even so, though, when you look at it coolly, it’s a laugh.

But do you understand?

(silence)

Before the eyes, there is nothing to assess; outside of things, what mind would you have check?

101.

With the whole world you set off on your journey, with the whole world you cultivate practice, with the whole world you illumine your mind, with the whole world you turn your body, with the whole world your revolve your brain.

A monk asked Chosha, ‘Master, you have said *the whole world everywhere is one bright pearl*—how can students attain understanding?’

Chosha said, ‘The whole world is a pearl—what do you want with understanding?’

The next day Chosha asked the monk back, ‘The whole world is a bright pearl—how do you understand?’

The monk replied, ‘The whole world is a bright pearl—why understand?’

Chosha said, ‘I knew you were living in a ghost cave in a black mountain.’

The whole world is one bright pearl—sun, moon, and stars are like rabbits and ravens. When you want to understand the sphere, it’s like not understanding; the ghost cave in the black mountain is a good way to try.

102.

Transcending the Buddhas and Zen masters of the past has nothing to do with north or south, east or west. Wind and clouds luckily meet and eat sesame cakes, beating the saints, beating the sages, beating all equally.

103. (opening the fireplace)

The fireplace opens its mouth wide today, expounding the progressive passages of the scriptures.

Smelting cold ashes to get an iron man, the heart bit by bit grows bright before the eyes.

104. (for the dead monk Eki)

One flower opens, with five petals—dying, being born; *the fruit naturally ripens*— becoming Buddha and Zen master. Did elder Eki have such a countenance yet? Do you comprehend?

Rolling up the skin of this world, ten thousand years passes in a moment—it must become ashes. Herein the Buddhas and Zen masters all appear; even the death-king's ghosts of karma all become Buddhas.

105. (for the dead monk Sokai, assembly leader)

When Sokai was dying, he composed a verse:

Twenty-seven years—
The old debt hasn't changed.
Turning over space as I walk,
I go to hell like an arrow.

Last night Sokai died. All the mendicants are mourning.

When you get to the bottom of it, then you'll see; after all what to beware of is impalement on the view of nothingness. Beating your breast once, if you still haven't glimpsed, die once and now come back to life.

106. (another address for assembly leader Sokai)

Joshu said, ‘After you’ve met me, you’re not a different person.’ After you meet me, you’re not the same as before. You never left one monastery while alive; wind cold, fruits fallen, you change your head, with bubbles for a body, clouds for mind.

107.

The living eye of the whole dynamic appears before the event; the teeth are like sword trees, mouth like a bowl of blood.

108.

Buddha after Buddha communicated correctly to Buddha after Buddha—herein there are always three things: a donkey womb, a horse belly, an ox hide. They are appearing here—whoosh, whoosh!

109. (beginning of winter solstice)

Every year one is added to the date: the year is not old, not new, but achievement grows ever deeper. A good season, a good time; a thousand myriad changes, sleeping and eating, arise from now.

110. (the fifteenth day of the first month)

The whole sky is clear, the whole earth is moist. So it is said that innumerable Buddhas do a dance, all over the world south-branching apricot blossoms suddenly bloom. Rejoicing in the pipes of the spring god, lord of the east, spring clouds and spring rains come with time.

111.

To study the way you must be single-minded in determination and be genuine. If you're genuine, then you'll penetrate the way.

(silence)

With every step walking on Spring, with no impediment, everyone sends news on New Year's Day.

112. (beginning summer retreat)

I’ve tied up a patchrobed monk’s cloth bag; here at Kosho I sling a hide ball. Leaping forth, the Buddhas and Zen masters are without number—they stay in the monastery to herd horses and cattle.

113.

Recompense and transformation are not Buddha; thinking is not sentient being. That is why it is said 'Before the Buddha expounding the Dharma is finished, the Dharma expounding the Buddha arrives.'

114.

On the whole earth there is no outside path; past or present, there is no second vehicle. Inquire!

115. (commemoration of Buddha’s death)

Little rain, much wind—the moon is like a bow.
Falling flowers, flowing water—one round ball.
Gautama displayed a miraculous event at midnight:
with the perfect eloquence of true speech, he enunciated nirvana.

116. (starting up the fireplace)

Look, look!—the one red fireplace of Kosho.
The whole universe on every level can be the mold;
living forges the Buddhas and Zen masters.
This morning they give a hand in preparing tea and cakes.

117.

A layer of dullness is three inches thick; three strips of error are five feet long. Last night I gave space a beating—my fist didn't hurt; space felt the pain. The whole earth came forth at once, with cakes for eyes.

Someone suddenly said to me, 'I want to buy a cake.'

I said, 'Who are you?'

'I am Kannon Bodhisattva; my surname is Chang and my name is Lee.'

I said, 'Do you have any money with you?'

'I didn't bring any.'

I said, 'If you don't have any money, can you make the purchase?'

No reply but more 'I want to buy, I want to buy.'

Now then, do you understand this principle?

(silence)

When Kannon Bodhisattva appears, the earth, mountains, and rivers do not pass away to ashes. I always remember how we should know that when the partridges cry in the third month, this is when flowers bloom.

118.

These days it's a good time for sitting meditation. If the time slips by, what effort is made? Without making effort, how can you manage realization?

If you borrow the power of the time, it should be easy to master the way. Right now the spring winds are blowing, the spring rains are falling. Even the smelly skin bag born of our parent we still treasure —how much the more so the bones, flesh, and marrow truly transmitted by the Buddhas and Zen masters; how can we slight them? Those who slight them are actually animals.

(silence)

Where the effect of spring doesn't reach,
withered trees again bear flowers.
For nine years people didn't know him;
how many times did he cross the desert sands?

119.

Without moving a step you're ranked among the stars; the long locked hidden gate is now opened wide. Complications cut off, thousands, millions, myriad events all go through, rousing wind and thunder.

Obaku said to a group, 'People like you are all slurpers of dregs. If you go on like this, when will there be the things of the present day? Do you know there are no Zen teachers in all of China?'

Then a monk came out and said, 'What about the guides of the orders and leaders of the communities all around?'

Obaku said, 'I don't say there's no Zen, just that there are no teachers.'

(silence)

I don't say there's no Zen—already thirty years. *Just that there's no teachers*—each individual on an equal level.

120.

Zen master Daiman came secretly by night to the millers' quarters and asked layman Eno, 'Is the rice polished yet?'

Eno said, 'It's polished, but not yet strained.'

Daiman knocked the mortar stone three times with his staff; Eno then tossed the grain three times in the winnowing basket and entered the room

(silence)

Polished but not yet sifted—four or five pecks. Two times three—when they join as one, then the lamp is transmitted. The flower opening in five petals—night-time brocade; the breeze of the spring beyond time arises in the dark.

2. Record of Sayings at Daibutsu Temple

1. (beginning of summer retreat)

(taking up the whisk and drawing a circle) Retreat is transcending *this*. (drawing another circle) Retreat is investigating *this*. The Buddhas King of Emptiness and Awesome Voice get their lifeline from *this* to become Buddhas and Zen masters. The fist and the staff get handled by *this* to transmit the teaching and the robe. On every level, summer retreat; every moment is the crown.

But even being so, do not bring *this* up as first; do not bring *this* up as ultimate; even if you see the first, kick over the first; even if you see the ultimate, stomp off the ultimate. Once you are capable of this you won't be constrained by the elementary and you won't be constrained by the ultimate. And then how would it be?

(raising the whisk, drawing a circle) Stay at peace in this nest.

2. (evening)

In the past, in the assembly of Zen master Jimyo En, there was a thesis about great monasteries and small monasteries; even though it was the thesis of a past man of worth, it still lacks one eye.

Now tell me, what do you call a great monastery, and what do you call a small monastery? You can't call it a great monastery just because there are many people there and the buildings are spacious; you can't call it a small monastery just because the buildings are small and there are few people.

To take the size of the halls and the community as the measure of a monastery is nonsense. Even if the group is large, if there are no people who have embraced the way present, then it is considered a small monastery. Even if the place is small, if there is someone who embraces the way there, then it is considered a great monastery. It is like the case of countries, which are not deemed great because of a large population and vast lands, but considered great when the ruler is a sage and the ministers are wise.

In Zen master Bunyo Zensho's group there were seven or eight people; Joshu had less than twenty, and Yakuzan had hardly ten. Nevertheless, they all held the standard evening meetings. In recent times, though, there may gather five hundred, seven hundred, or even a thousand monks; but if there is no one who bears the way to preside over them, how can they be considered great monasteries compared to the assemblies of Yakuzan, Joshu, and Bunyo?

So in recent times the evening meeting has died out, and there are no more lectures. My late teacher Tendo's appearance in the world was such as might be met once in a thousand years; though it is a

degenerate age, his standards were most strict. Sometimes in the middle of the night, sometimes in the evening, after the noon meal, without any restrictions of the time, he might beat the drum for private meetings and then give a general explanation, or beat the drum for an informal gathering and then hold private meetings. Sometimes he would personally strike the gavel in front of the communal hall, then give a talk in the sunrise hall, and then hold private meetings after the general talk. Sometimes he would strike the sounding board in front of the assembly leaders' quarters, give a general explanation there, and the hold private meetings. This is an excellent example, rare in the world.

Now at Daibutsu, as a child of Tendo, I also carry out the evening meeting. This is the beginning of the custom in our country.

As I recall, Tanka cited Tokusan's statement to the assembly—*My school has no verbal formulation, and no doctrine to give anyone.* Tanka said, 'When Tokusan spoke this way, he was just going into the weeds to look for people, not conscious of the mud and water all over his body. On careful observation, you see he just has one eye. If it were me, I would not agree: *My school has a verbal formulation, which a golden knife cannot cut open, a dark, mysterious, profound and subtle doctrine—a jade woman becomes pregnant by night.*'

In speaking thus, Tanka's eyes shone through rough, raw Tokusan, laughing to death the idle Buddhas and Zen masters of past and present.

Even so, I do not agree.

Do you want to hear what I say?

(silence)

My school has no verbal formulation; mind and mouth are opposed. In holding forth for people's benefit, a donkey's womb, a horse's womb.

3. (evening)

In ancient China, when anyone violated the law they just wrote it on his clothes, that's all—and yet there was no one who violated the law. This is because they valued the law. Later, even though they executed the harsh laws of five punishments, yet there were many people who violated the law. This is because they slighted the law.

We all have luckily met with the Buddhist law, which cannot be compared to ancient China. Even if we do not write it on their garments, how could there be any who violate the law? Those who violate the law do not take our Buddha seriously.

Everyone in the great assembly, how can you avoid spurning your debt to the Buddha?

(silence)

Rubbing the head with the hand, knowing shame and conscience; under the vestment, not being fat-headed.

4.

Nansen asked Obaku, ‘Where are you going?’

Obaku said, ‘To pick vegetables.’

Nansen asked, ‘What are you going to pick them with?’

Obaku held up a knife.

Nansen said, ‘You only know how to be a guest; you don’t know how to be a host.’

Nansen and Obaku of course met as adepts, but even so, if it were me, I’d deal differently. When Obaku held up the knife, in Nansen’s place I’d say to Obaku, ‘*There’s no such sword in my royal storehouse*.’

Investigate!

5. (end of summer retreat)

(making a circle with the whisk) Don't recognize this as the completion of a year of the Dharma. Don't break through your rice bowl here anymore.

At a time like this, then what?

(silence)

For myriad miles there just should be no grass; Sekito, stretching out his leg, dwells on the high mountain.

6. (evening)

Obaku asked Hyakujo, ‘What teachings did the ancient of high antiquity use to guide people?’

Hyakujo just sat there.

Obaku said, ‘How do descendants in later generations communicate it?’

Hyakujo brusquely rose from his seat and said, ‘I thought you were the man.’

These two old fellows just managed to express tiger stripes; they didn’t express human stripes. And also they didn’t manage to express tigers unstriped, humans unstriped, phoenixes unmarked, dragons unmarked.

How so? Everyone, listen clearly. Helping people since ancient times is just remaining seated; and helping people in later generations is immediate return to quarters. This is right, all right, but not yet exhaustive.

Where is it unfinished? You should know that if the questioning is not exhaustive, the explanation is not exhaustive.

Why didn’t Obaku ask, ‘Regarding high antiquity and later generations, I have received your indication; what about the key of the immediate present?’

When questioned this way, how would Hyakujo act?

If anyone asked me what teaching the ancients used to guide people, I would say, others' noses, others take in tow.

And if asked how the descendants of later generations communicate it, I would say, one's own nose, one pulls oneself.

And if asked about the key to the present, I would say, *When one person transmits a falsehood, ten thousand people pass it on as truth.*

7.

Suddenly opening the eyes, all is brought up without dependence. Suddenly turning the head, you collide with the heavens, with nothing to depend on. Therefore people who've swallowed the Buddhas of past, present, and future have always been reluctant to open their mouths; your mouth is my mouth. People who shine through the billion worlds now are reluctant to open their eyes; other's eyes are one's own eyes.

Even being so, if you respond mistakenly to the transcending statement, you still won't avoid losing your body and life.

Kyozei asked Gensha, 'I have just come to the monastery; please point out a way of access for me.'

Gensha said, 'Do you hear the sound of the valley stream?'

Kyozei said, 'Yes.'

Gensha said, 'Gain access from there.'

Kyozei found access at this.

Zen master Hogen said, 'If you actually gain access, you may go anywhere; but if not, don't leave here right away.'

If it were up to me, I wouldn’t be this way either. Do you really want to find a way of access? Watch out for this piece. If suddenly someone asks me, ‘At just such a time, then what?’ I would be silent but eventually say, ‘An embarrassment.’

8.

Last year during winter I especially instructed you that whenever you see each other, whether it be in the halls, in the passageways, in the valley, or under the trees, join your palms, bow your heads, greet each other according to the norm, and only talk after that. Make this a constant rule.

When the Buddhas and Zen masters met each other, do you think they had no manners? When the Buddha was in the world, they used to burn incense, scatter perfume, shower flowers, scatter blossoms, ask about his physical well-being, and inquire if the teaching was being easily accepted. When Yoka came to Sokei, he shook his staff and stood there. These are all forms of meeting of Buddhas and Zen masters; follow them carefully, don't be blind to precedents.

A monk asked Bokushu, 'When all is said in one word, then what?'
Bokushu said, 'I am in your bowl pouch.'

A monk also asked Ummon, 'When all is said in one word, then what?'
Ummon said, 'Tears open past and present.'

If someone asked me about when one word says all, (he cast down the whisk, and everyone raised their heads) A pity—one whisk.

9.

When the court lacks wise people, it seeks talent in the mountains and countryside; that is how certain sages of old were found to take responsibility for government and assist the nation; they are excellent examples from ancient times. Obviously field and mountain are not without people of ability and intelligence—they have been rich in people of ability and intelligence. So you mendicants, who are like clouds and water, you betake your bodies and minds to the mountains and fields, you rest your bodies and minds in the way of buddhahood—you shouldn't be less than people of the world, you shouldn't be less than court ministers. Yet as of now you still haven't even reached the mental discipline of people of the world and ministers, much less the mentality of sages.

This is due to failure to learn, and laziness. It is shameful, pitiful. You should know that time is swift as an arrow, that human life is impossible to suspend. To study the way with the urgency of saving your head from burning is the face of the Buddhas of the past, the bone and marrow of the Zen masters of old.

When Subhuti carried his bowl to Vimalakirti's house, Vimalakirti filled the bowl with fragrant rice and said to Subhuti, 'If you can repudiate the Buddha, deny the Dharma, and not enter into the community, then you can take food.'

Subhuti didn't know the meaning of this, so he set the bowl down and left.

For two thousand years, no one has properly dealt with this story. Everybody just says Subhuti didn't understand the meaning; nobody has yet said that Subhuti had understood the meaning.

I now ask the worthies and sages of old, have you all seen the example of Subhuti setting down the bowl and leaving? As he did set the bowl down and go, Subhuti's voice of the way is like thunder, and it hasn't ceased even now. Even so, it is free from the voices of the vehicle of disciples, the vehicle of understanding conditions, the vehicle of bodhisattvas, and so on. Therefore it appeared as though Vimalakirti couldn't hear.

I also ask Vimalakirti, 'Do you hear the voice of Subhuti repudiating the Buddha, denying the Dharma, and not entering the community? If you don't hear him speaking, I'll have you hold up the bowl of rice and stand there holding scripture for one or two eons.'

Even so, in Subhuti's place I say to Vimalakirti, 'You can repudiate the Buddha, deny the Dharma, and not enter the community—fill another bowl of fragrant rice and I'll take the food.'

Then when Vimalakirti tried to speak, I'd take the bowl and go right on.

10. (winter solstice)

The ancient Buddha Wanshi, while living on Mt. Tendo, said in an address on the winter solstice,

'When yin reaches the ultimate, yang is born; when the power is exhausted, the state changes. The blue dragon, leaving behind its bones, gallops off; the dusky leopard enshrouds itself in mist and changes. If you want to take the skulls of the Buddhas of past, present, and future and string them on one rosary, don't speak of light and darkness—in reality it's *Sun Face, Moon Face.* Even if you could fill a measure to even the scales, you would still lose to my selling dear and buying cheap. O Zen worthies, do you understand? The shiny pearl in the bowl rolls by itself without being pushed.

'Seppo asked a monk, "Where are you going?" The monk said, "I'm going to do chores." Seppo said, "Go." Ummon said, "Seppo knows people by their words." (Wanshi said) Don't move—if you move, thirty blows. Why so? *The white jade is flawless—by carving an inscription on it, the quality is lost.*'

(Dogen said) Although those three venerable adepts spoke thus, I don't agree. Everyone listen clearly and think about this. *The white jade has no flaws—polishing increases its luster.*

Today is the auspicious time of the initial *yang,* positive energy, the ultimate maturation of a gentleman. Although this is an auspicious occasion for people of the world, actually it is felicitous for Buddhas and Zen masters too. Yesterday one thread went short; with the climax of *yin*, a rush. This morning one thread arrived, long; with the birth of *yang,* clamor.

So the patchrobed mendicants sing and clap, Buddhas and Zen masters dance and step. They directly transcend the realm of the King of Emptiness, of Awesome Voice—how could they be confined by the seasons of spring, autumn, winter, and summer?

Even if you can see in this way, though it is the life-line of sages and saints and the viscera of humans and angels, it is still not the nostrils of Shakyamuni Buddha, the eyes of elder Kasyapa.

Do you want to understand this time, this auspicious juncture?

(describing a circle with the whisk)

Look!

(silence)

Even if the apricot blossoms in the snow are bright, in this realm I again ask of the winter solstice.

11. (commemorating the enlightenment of Buddha)

Fallen into the weeds for six years, the old master—
Last night, unthinking, he entered the plum flowers.
The spring breeze uncannily arises here;
Red and white, each branch proudly boasts of itself.

Do you want to know where the monk Gautama came from? For one thing, from my hearing Tendo's saying about shedding mind and body and realizing the way of buddhahood. Second, it depends on the power of my fist, to get into people's eyes, with spiritual perceptions and wisdom, to liberate sentient beings.

Suddenly seeing the morning star, or taking the whole body of all people, sitting on the adamantine seat, holding and letting go shown in one, raised once, thirty-three people are met with at once.

Even so, why is the life root of the World Honored One actually in the hands of the people?

Do you want to see the World Honored One? (Dogen raised his fist, paused, opened and straightened his fingers, paused again) You have seen the World Honored One.

Now that you've met him, so what?

(silence)

Right now realizing enlightenment on seeing the morning star, this itself is where those who arrive at reality eat gruel.

12. (thanking the superintendent of the monastery)

It's already been two years, twenty-one months; when you count it up, over six hundred days. So much work you did with proper manners, and your work on meditation was not lost. For this the whole community now thanks you.

But tell me, how is it when the Buddhas and Zen masters thank him?

(after a silence, Dogen hit the right side of the seat with the whisk)

The Buddhas and Zen masters have each thanked the ex-superintendent.

13. (thanking the cook)

In the monasteries of our country Japan, the rule of the cook was first transmitted here at Daibutsu. Before, it had never existed. Actually it is in the footsteps of such ancient sages and past worthies as Isan, Kassan, Muchaku, and Seppo, who extended their hands and cultivated it. Mastering it in one's lifetime is of the greatest merit—who can figure its bounds?

It is not just a matter of having planted roots of virtue with one Buddha, or two Buddhas, or three, four, or five Buddhas; clearly we know that only having cultivated virtues in the presence of innumerable Buddhas can one work on this, can one accomplish this, can one fulfill this, can one advance in this, can one retire from this.

Therefore, 'If you have nostrils, I give you nostrils; if you have no nostrils, I take your nostrils away.'

(standing up the whisk) This is the principle of not taking, not giving. Thus these nostrils are not fooled by me or you.

Suddenly sometime they're changed for a holeless flute, and can't hang straight over your mouth as before. When you want to play the tune of original Zen, you fall into the melody of Plum Blossom Village. When you want to play the tune of original Buddhism, you fall into the rhythms of ancient Parthia.

In this way, adding error to error, it is hung on *sun face, moon face*. The nostrils blow out breath, the breath goes through the nostrils, the eyes emanate light.

Once you trust completely, the Buddhas of every age deal right now with the three hundred and sixty-five days with the same hands and eyes as you; the Zen masters of every generation manage right now the twelve months with one body and one mind with you. When the days are completed and the months fulfilled, the achievement comes home and the way is realized.

Suddenly the wooden dipper knocks, and the rice tub and soup tub, in the same voice from different mouths, invoke *mahaprajnaparamita,* great transcendental wisdom. Repeated invocation rouses the body of reality; bumping, knocking, running into fences and walls, there is no place to escape.

How do you discuss where there is no escape?
(silence)
Ummon's *samadhi* manifests every atom, able to turn the wheel of food along with the wheel of Dharma. Bringing on a full tub, it makes the bowls full; the world Honored One's bequest is put to use afresh.

14. (inviting a new superintendent and cook)

The directors of duties are kept in mind by the Buddhas of all times. This is the excellent example of Venerable Nanda, the diligent practice of Venerable Dravya.

On this mountain we have put forth effort and crudely built this place; the construction is not yet complete, everything is sparse; no one can stand it. Without the commitment of inspired successors, how could anyone face up to official duties here?

(taking up the whisk) In the clear pure ocean I've fished out a dragon and golden fish. Not leaving the monastery, bringing forth a stalk, two stalks, being oxen they must pull plows, being horses they must bite bits and wear saddles; wearing fur and horns, wagging tails and shaking heads, crossing directly through the Dragon Gate, they stomp over the top.

Not seeking the saints, the jobs have found the people; not esteeming one's own spirit, the host within the guest. Leaping off the seat, they're not concerned with the crossroads. Meeting people, you shouldn't tell it wrong. To be a Buddha, you must be an iron man.

But do you want to hear an expression of an iron man?

(silence)

This is the superintendent's room; that is the cook's room.

15.

A monk asked Joshu, ‘Before the world existed, there was already this nature; when the world disintegrates, this nature will not perish. What is the indestructible nature?’

Joshu said, ‘The four gross elements and five body-mind clusters.’

The monk said, ‘These are still things that perish—what is the indestructible nature?’

Joshu said, ‘The four gross elements and five clusters.’

Although Joshu spoke thus, he only knew how to hold still; he wasn’t able to let go. I say further, when the tide is high, the boats are high; when the clay is plentiful, the Buddha is big.

16.

Even swallowing up the Buddhas of all times, you still borrow another's nostrils to breathe. Kasyapa that time broke out in a smile, but even up till now still hasn't glimpsed.

17. (new year's day)

The ancient Buddha Wanshi said in a New Year's Day address while he was living on Mt. Tendo,

Sitting meditating on New Year's Day, myriad things naturally thus,

Each state of mind absolute, Buddha after Buddha appears.

Pure and white, a hundred per cent, the snow on the river—

Mr. Hsieh's satisfied in his fishing boat.

Inquire!

This morning I respectfully read the following verse:

According to season we receive blessings from nature;

Buddha after Buddha leads an ox into our presence.

Presenting a sign of good omen, covering the mountains, a sky full of snow;

Fishing for others, fishing for self, in the fishing boat.

19.

The great wheel of creation bears the mechanism of evolution, without a thread of hair stirring; Sekito holds up the mind seal in its entirety, but a pattern is not manifest.

When it comes to this realm, even the Buddha's eye cannot see this far; neither delusion nor enlightenment contain it. Gautama's eyeballs are in my hands, like wooden beads; my nose is in Gautama's hands, like a bamboo tube. That is why when you see smoke on the other side of the mountain you immediately know there's a fire; seeing horns on the other side of the fence, you know for sure there's an ox.

(raising the whisk)
Just *this* is without a hairsbreadth's separation—what do you call it, ultimately?

Do you want to comprehend fully?

At dawn comes the report of the mountain birds' talk; news of the tenth month, the fragrance of early apricot blossoms.

19.

A monk asked Ummon, ‘What is an expressing passing through the absolute?’
Ummon said, ‘Hiding the body in the North Star.’

Old man Ummon here just managed to say an expression of the absolute; he has not yet uttered an expression passing through the absolute. If someone asked me for an expression passing through the absolute, I would say, ‘Hiding the body in the absolute.’

20.

Raising the fist, lowering the foot, speaking of the west, talking of the east—though it makes us flip our body over and turn our head, losing body and relinquishing life are still not avoided.

Someone asked Joshu, ‘What is the crown mark of the cosmic Buddha?’
Joshu said, ‘I left home when I was a youngster, and never had illusions.’

Although the ancient Buddha Joshu spoke this way, if someone asked me I’d just reply, ‘The big is so big, the small is so small.’

21.

The tongue has no place to move, the empty hand can't make a fist.

A monk asked Doan, 'What is your family way?'

Doan said, 'The golden rooster embracing its young returns to the empyrean sky; the jade rabbit, embracing its young, turns to the purple vagueness.'

The monk asked, 'When suddenly a guest comes, with what do you treat him?'

Doan said, 'The golden fruit in the early morning, a monkey takes away; the jade flower in the late evening, a phoenix carries back.'

The family way of our ancestor Doan is most extraordinary. The family way of his distant descendant here at Daibutsu is poor—if someone asked me what it is, I'd say, 'Clearly if you say it, horns grow on the head; dragons and snakes are mixed up, horses and oxen are many.' When suddenly a guest comes, how do I treat him? Before you reach the gate, I forgive you thirty blows.

22. (fifteenth day of the second month)

On this day our original teacher, great master Shakyamuni, entered parinirvana under the shala trees by the Hiranyavati River at Kushinagara.

Indeed, is it only Shakyamuni Buddha? All the Buddhas of the ten directions, past, future, and present, all attain parinirvana at midnight tonight.

And it's not only the Buddhas—the twenty-eight grand masters of India and six grand masters of China, having the nose and the crown, at midnight tonight attain parinirvana.

There is no before, no after, no self, no others—before entering parinirvana at midnight tonight, they were not the Buddhas and Zen masters, they were not the adepts. Once they have entered parinirvana at midnight tonight, then they are Buddhas and Zen masters, then they are adepts.

Once the same in nirvana, this also unifies the family work: that is to say, the broken legs or missing legs of the pot, the wooden dipper's handle being short or long, the nose being this high and straight, the face appearing in the east and disappearing in the west; when you recognize the staff, one life's work is done; concealing dragons in the water of death, there are no people left on earth; balls of mud, lumps of earth, breaking out teeth, cutting off the left arm; today there is, next month there's not.

Holding this midnight up in empty hands, call it three inconceivable eons and a hundred ages of practice; exerting all my power to bring up this one expression, I call it a life of as many eons as there are atoms in five hundred million trillion billion-world universes.

This principle everyone has seen. There is a further point—do you want to get at it?

(silence)

Hanging Gautama's eyes on another's face—
Beating the breast with the hand in regret—
What a pity—the demon of heaven and the devil of birth and death,
Having fallen seven times, on seeing the Buddha fall an eighth.

23. (evening)

(brandishing the staff) This is my staff; Buddhas numerous as grains of sand in the Ganges river, lands as numerous as grains of sand in the river, have all been swallowed in one gulp by the staff—but the beings therein are not aware, do not know. Your noses, eyes, spirits, and heads—where are they? If you know where they are, you can wield horizontally and set up vertically in empty space. If, however, you don't know, on the long bench there is gruel, there is rice.

A monk asked Hyakujo, 'What is extraordinary?'
Hyakujo said, 'Sitting alone on the peak of Daiyu mountain.'

My late master Tendo said, 'If anyone asked me what is extraordinary, I'd just say *What is extraordinary?* Ultimately, how is it? The bowl having moved from Joji to Tendo, it is eating rice.'

These two venerable adepts sure said a lot, but they don't avoid the laughter of onlookers. If someone asked me here at Daibutsu monastery what is extraordinary, I'd reply that the staff of Daibutsu stands on Japan.

24.

Of old it was said, ‘Heaven and earth are of the same root as me; myriad things and I have the same body.’ (lifting up the whisk) This is the whisk of Daibutsu—what is the same body, what is the same root?

I will explain for you right now, without sparing my life.
(silence)
The price of rice in Luling is high, the turnips of Zhao province are big.

25.

Seeing a Buddha is bowing to the Buddha; riding an ox is looking for the ox. Why so? By reason it must be so. Where knowledge intrinsically does not reach, do not speak of anymore—if you speak of it, horns grow on the head.

(raising the whisk) The horns are grown.

Since the horns are grown, is it an ox? Is it a horse? Gautama? Bodhidharma? The wind cries in the branches, the rain dissolves clods, frogs croak, worms cry. Only seeing the blooming of the mountain peaches, a thousand gates, ten thousand doors face the spring path.

26. (evening)

(holding up his staff) The Buddhist law is judged by the Buddhist law; it cannot be judged by the laws of celestial devils, outsiders, the world, or mundane states of being. Shakyamuni served Buddhas for three incalculable eons before he became a Buddha himself. That is to say, from the ancient Shakya Buddha up to Ratnasikhin Buddha, he met seventy-five thousand Buddhas during the first incalculable eon; from Ratnasikhin Buddha to Dipankara Buddha he met seventy-six thousand Buddhas during the second incalculable eon; from Dipankara Buddha to Vipasyin Buddha he met seventy-seven thousand Buddhas during the third incalculable eon. After that he attained enlightenment today.

Right now at Daibutsu I will explain for everyone: from the ancient Shakya Buddha to the sitting cushion, he sat through seventy-five thousand years of haze for the first incalculable eon; from the cushion to the staff, he broke up seventy-six thousand clods of earth for the second incalculable eon; from the staff to the whisk, he chewed through seventy-seven thousand iron foreheads for the third incalculable eon.

Even so, there are still the fourth, fifth, sixth, seventh, eighth, ninth, and tenth incalculable eons—you must investigate thoroughly before you will attain realization.

Do you want to know the first incalculable eon? (setting the staff up once) This is it.

Do you want to see the second incalculable eon? (setting the staff up once) This is it.

Do you want to see the third incalculable eon? (setting the staff up once) This is it.

Just study in this way; only then will you get it.

As for the ancient Shakyamuni Buddha and the modern Shakyamuni Buddha, don’t turn to where the mirror molds the image and misunderstand it as like a mirror molding an image.

27.

The great teacher Shakyamuni Buddha said to Shariputra, 'Be careful not to expound the teaching extensively to people of sharp faculties and briefly to people of dull faculties.'

Shariputra said, 'I teach out of compassion, not for those of complete faculties and powers.'

The World Honored One said, 'The methods of extensive and abbreviated teaching are not known to the disciples and those enlightened by causation.'

This is a story of the ancient Buddha on Spiritual Mountain. If anyone asked me what someone with sharp faculties is like, I'd say, 'The pair of ears on the sides of the head resemble cart wheels.' If asked what someone with dull faculties is like, I'd say, 'The head bone and face skin are a laugh.'

How about what Shariputra said about teaching out of compassion? This compassion forgives you thirty blows. Even so, the World Honored One said that the methods of extensive and abbreviated teaching are not known to disciples and those enlightened by causality—what does this mean?
(silence)
Shooting tigers, he doesn't meet anyone, bringing to a halt the ten-ton catapult.

28. (on the twentieth of the third month)

Soaring through the sky—everyone's noses; circling the earth—everyone's heels. Therefore the Zen founder came from the West, the Buddhas appeared in the world, performing eye Buddha deeds in the nose, performing ear Buddha deeds in the eyes; each faculty used interchangeably, every atom goes the same way.

This is what is meant by the saying, *a stone man, if like you, could sing folk songs; if you were like a stone man, you could join the opera.* At just such a time, in all places is discovered all knowledge.

Do you want to understand this principle?

(silence)

Who laments that there's no place to look for the light of spring? Clearly the green grass and the hundred flowers are new.

29.

In all the world in the ten directions, the mountains, rivers, and land, tiles crumble, ice melts; in all the world in the ten directions, where do you settle and live?
Is there anyone who can say?

If anyone can say, his eye of study is clear. If one cannot speak, for thirty years when meeting people he can't misquote it. Beyond thirty years, I would just laugh at him.

Laugh at what? Laugh at his being unable to misquote it when he meets people.

30.

A monk asked Joshu, ‘What is the unerring way?’

Joshu said, ‘Understanding the mind and seeing its nature is the unerring way.’

Later it was said, ‘Joshu only said eighty or ninety percent; I don’t agree. If anyone asked me about the unerring way, I’d just say *everybody’s house is connected to the capital city.*’ Even though this has been said, is not worthy of consideration. The ancient Buddha Joshu spoke rightly.

Do you want to know the understanding of the mind Joshu was talking about? (coughing once) This is it.

Do you want to know the perception of nature Joshu was talking about? (laughing once) This is it.

Even so, the ancient Buddha Joshu’s eyes are looking east and west while his mind is in the south and north. If someone were to ask me what the unerring way is, I’d say *you can’t leave it for a moment*. If someone asked me if I am ‘tuning a lute with the bridge glued down,’ I’d say, *do you know how to tune a lute with the bridge glued down*?

31. (eighth day of the fourth month, Buddha-bathing ceremony address)

Our original teacher, great master Shakyamuni Buddha, manifested birth two thousand years ago this morning in the Lumbini grove in the palace of Shuddhodhana; he walked seven steps in each direction, pointed with one hand to the sky and one hand to the earth, looked over the four quarters, and said, 'In the heavens above and on earth below, only I alone am honored.'

Does everybody want to see the World Honored One's birth? (taking up the whisk and describing a circle with it) The World Honored One is born! The whole universe everywhere, mountains, rivers, and lands, the people therein, sentient and inanimate beings, all the Buddhas of all times in all quarters are born simultaneously with the World Honored One Gautama. There is nothing at all before or after.

Why so? This is why the World honored one receives my birth to be born, receives my feet to walk seven steps, receives my opening the mouth to say 'In the heavens above and on earth below, only I alone am honored.' Ultimately I further say that not being receptive to reception is called correct reception.

If it is so, not a drop falls in another place.

What is the principle behind *not falling in another place*?

(silence)

If one didn’t transmit the teaching and liberate sentient beings, after all it couldn’t be called requital of the benevolence of Buddha.

What is the principle behind transmitting the teaching and requiting benevolence?

Getting down from the seat, I go together with everyone to the Buddha shrine to wash the pure and clean Reality Body of the one who came that way.

32.

If I expound Buddhism to offer to you, I won't avoid having my eyebrows fall out. If I don't expound Buddhism to offer you, I'll go to hell like an arrow shot. Going beyond these two courses, what shall I do for you today?

(silence)

In heaven there is no Maitreya, on earth there is no Maitreya. Seeing the face is better than hearing the name; when you meet someone, deception is impossible.

33. (celebrating nomination of an overseer of hospitality)

On this mountain today for the first time we nominate an overseer of hospitality. That is, the overseer of hospitality sees the clouds and sees the water; when meeting mendicants, who are like clouds and water, he makes clouds and water his face and appearance. Though it is the practical action of the Buddhas, it is at the same time uniformly working on the way. To bring forth the heart of the way to care for those who come from elsewhere is a job that can at once cause the monastic community to flourish when it is done by means of Buddhism.

If no one expounds it, Buddhism cannot be understood, however wise and benevolent it may be. It is leaping directly to the top, facing south looking at the North Star. Reaching this realm, who is it who teaches that immeasurable man to be able to perform immeasurable actions? A man beyond measure is already seen; the teaching beyond measure is now heard.

But even so, how do you express the phrase that doesn't have anything to do with verbal explanation?
(silence)
Entering among Buddhas, entering among demons, the clouds are enough, the water is enough.

34. (convening summer retreat)

The bones and marrow of the Buddhas and Zen masters, five or six compounds, are called ninety days of retreat. Patchrobed mendicants' eyes, hundreds and thousands of layers, are called three months protecting living creatures. The clouds are tranquil over the mountains—they're fathers, they're sons. The streams are clear in the ocean—they're elder brothers, they're younger brothers. Bones and flesh are fellow seekers, dragons and snakes are one group. Every Buddha upholds this in wearing clothes and eating food; everybody bears this in settling their bodies and establishing their lives.

The whole body of the Buddhas of the ten directions is like common brick—this is 'staying in the sanctuary.' The open pillars are all wood throughout—this is 'enforcing the rules.' The cushion bears fruit, ripening moment to moment; the staff bursts out in flowers, fragrant day after day.

At such a time, the Evil One, seeing Buddha, laughs; the hard rocks nod their heads agog. Laughing at what? Agog about what?

Laughing at the staff flowering, agog about the cushion bearing fruit.

35.

Clouds arise over the ranges, making auspicious omens, making lucky signs: Isan’s water buffalo—9x9=81. The moon is in the pond, there is brightness, there is clarity: Seppo’s turtle-nosed snake—7x9=63.

Joshu asked Daiji, ‘What is the essence of wisdom?’

Daiji said, ‘What is the essence of wisdom?’

Joshu laughed and went out.

The next day Daiji saw Joshu sweeping the grounds; he asked, ‘What is the essence of wisdom?’

Joshu threw down the broom, clapped, and laughed. Daiji then returned to his room.

Daiji and Joshu just spoke imitation sayings, not essential statements. If anyone asked me about the essence of wisdom, I’d say they come together.

36.

Isan recounted to Gyozan the story of Rinzai's enlightenment and asked him, 'At that time, did Rinzai get power from Daigu, or did he get power from Obaku?'

Gyozan said, 'He not only grabbed the tiger's whiskers, he also knew how to ride the tiger's head.'

Isan and Gyozan really said a lot, but still they only said eighty or ninety percent. If it were me, I wouldn't be that way. If someone asked me whether Rinzai got power from Daigu or power from Obaku, I'd say, 'Power from gruel, power from rice.'

Even so, who knows Obaku got power from Rinzai's staff, while Daigu got power from Rinzai's fist?

37. (requested by nun Eshin for her late father)

When one thing is comprehended, all things are comprehended. Heaven, earth, and humankind know, the Buddhas of past, present and future know. Therefore it is said that only when you recognize benevolence can you requite benevolence.

As Zengen and Dogo were at a patron's house on a condolence call, Zengen patted the coffin and said, 'Alive? Dead?'

Dogo said, 'I won't say alive, and I won't say dead.'

Zengen asked, 'Why won't you say?'

Dogo said, 'I won't say, I won't say.'

Alive? Dead?—the Buddhas of past, present, and future do not know it is. *Dead? Alive?*—the iron ox lies on the hazy sand as before. Why didn't he say, 'The tongue is long, the mouth is narrow'? *I won't say, I won't say*—a tiger must have a tiger for a parent.

38.

Gyozan went to Toji. Toji asked, ‘Where did you come from?’

Gyozan said, ‘South of the Lake.’

Toji said, ‘I hear there is a shining jewel South of the Lake; is it so?’

Gyozan said, ‘Yes.’

Toji asked, ‘What is its form and appearance?’

Gyozan said, ‘It’s concealed in the full moon, revealed in the new moon.’

Toji asked, ‘And did you bring it?’

Gyozan said, ‘Yes, I did.’

Toji said, ‘Why don’t you show it to me?’

Gyozan said, ‘Previously when I went to Isan, he also sought this jewel from me, and I simply found I had no words to answer, no reason to set forth.’

Toji said, ‘A real lion cub makes a great lion roar.’

This story is called a story of presenting the jewel. What is the jewel? (making a circle with the whisk) Isn't it this?

Leaving this aside for the moment, where did he present the jewel?

Where people apply effort, gruel and rice suffice for daily needs. Even if you understand, thirty blows of the staff.

39.

An ancient said, 'If there's a single cataract in the eye, flowers in the sky shower in confusion.' (holding up the whisk) Is this not a cataract in the eye? Hundreds of thousands of Buddhas are all atop the whisk, manifesting the sixteen-foot violet-gold body; riding on their lands, they travel throughout the ten directions, explaining all things, liberating all beings. Is this not flowers in the sky showering in profusion? All the Zen ancestors journeyed to Liang and crossed over to Wei, passed on the robe and bequeathed the teaching—isn't this flowers in the sky showering in profusion?

Right now, is there anyone who can turn a flip before the whisk is raised? Come out and meet with me.

If there are none, beware of arriving at the place where the eye originally has no cataracts and the sky basically has no flowers. (throwing the whisk down the steps) Even so, you still haven't avoided this year's salt being expensive and rice cheap.

40.

Isan, Goho, and Ungan were standing in attendance on Hyakujo.

Hyakujo asked Isan, ‘How would you speak with your mouth shut?’

Isan said, ‘I ask you to say, Teacher.’

Hyakujo said, ‘I don’t decline to say it to you, but I’m afraid that afterwards I’d lose my descendants.’

Hyakujo also asked Goho the same question.

Goho said, ‘You should shut up too, Teacher.’

Hyakujo said, ‘I look afar to you where there are no people.’

Hyakujo also asked Ungan.

Ungan said, ‘Do you have it or not?’

Hyakujo said, ‘I’ve lost my descendants.’

I ask the teacher to say—Breaking his bones, he returns them to his father.

You too should shut up—borrowing an old lady’s shirt, he pays respects to the old lady’s age.

Do you have it or not?—Bogs him down so much his eyebrows and beard fall to the ground.

41.

Subhuti expounded the teaching; the emperor of gods showered flowers. Venerable Subhuti asked, ‘Are these flowers gotten from the heavens?’

The emperor of gods said, ‘No.’

Subhuti asked, ‘Are they gotten from the earth?’

The emperor of gods said, ‘No.’

Subhuti asked, ‘Are they gotten from humankind?’

The emperor of gods said, ‘No.’

Subhuti asked, ‘Where are they gotten from?’

The emperor of gods raised his hand; Subhuti said, ‘So it is, so it is.’

Ummon said, ‘What is the emperor of gods’ raising his hand all about? He gives you elements and compounds—are they the same as old Shakyamuni or different?’

This questioning by Subhuti was not yet exhaustive in inquiry, nor were the emperor of gods’ answers exhaustive in reply. If it were me, I’d ask the emperor of gods, ‘Are these flowers in my eyes or

flowers in your eyes?' If I were the emperor of gods, I'd say to Subhuti, 'Flowers in the eyes of flowers in the eyes.'

If Subhuti asked me if these flowers were gotten from heaven, earth, or humankind, if I were the emperor of gods I'd tell him, 'Heaven is pure by virtue of these flowers, heaven is peaceful by virtue of these flowers, humankind flourishes by virtue of these flowers.'

As Subhuti was about to say, 'So it is,' flowers should be taken and showered on his head. The emperor of gods' raising his hand was very good indeed, but perhaps the rain flowers were a bit tardy.

Today I go up in the teaching hall for the great assembly—this is expounding the teaching. The sound of thunder rumbles—you'll surely see the scattered profusion of rain-flowers.

(casting down the whisk) Now I ask everyone, is expounding the teaching first, or is raining flowers first?

42.

If you say the first statement, you're fooled by the staff; if you don't say the first statement, then you're fooled by the gourd. Cutting off both these statements, 'in the temple of great compassion there's a village feast.'

Master Sekito arrived at Seigen having swallowed such statements. Eyes sunken, nose protruding, untrammeled, asked about the meaning of Zen, nodding and wagging the head, so much knocking on the void; asked about the eye of truth, clapping and falling down laughing—drawing such a tiger, making such a wildcat, all falls into a wild foxy spirit, disturbing the water buffalo.

43.

A monk asked Hofuku, ‘What were Seppo’s usual sayings, that he managed to be trackless?’
Hofuku said, ‘I can’t but be Seppo’s disciple.’

Zen master Engo said, ‘Peacock feathers, unicorn horn; multiplied and remultiplied lights, true and correct communication. If you want to make clear the ability to trap tigers, you must make statements like precipitous cliffs. Even so, this is just knowing how to come thus, not how to go thus. If someone asked me what the usual sayings of my teacher Goso were, that he was able to be trackless, I would just answer, *I don’t dare contradict my late teacher.* Do you comprehend? Does the height of the mountain hinder the flight of the white clouds?’

In my school, it is otherwise—if you know such a thing, then you rest. However, even so, this is just knowing the growth of the horn on the head, not yet knowing the power in the footsteps.

If there’s a nail-beaked, iron-tongued fellow, he’ll chew through all the old koans of past and present. If anyone asked me what my teacher Tendo usually said to manage to be trackless, I’d just reply, ‘I couldn’t fool my late teacher.’

44.

The moon produces one—taking a brush, write great fortune. The moon produces two—crystal clear, the meaning of Zen. The moon produces three—a thousand ages disappoint Gautama. Even so, is there another dragon or elephant who can come forth and have a meeting with my staff?

(silence)

The north for oranges, the south for tangerines.

45. (noon)

(standing up the staff) On the seasonal occasion of the fifth day of the fifth month, everybody on earth wears 'medicine threads.' When Sudhana called on Manjusri, Manjusri said, 'Go out the gate and bring me a stalk of medicinal herb.' Sudhana went out and looked all over the land, finding nothing that was not medicine. He returned and said to Manjusri, 'The whole earth is medicine—what should I bring?' Manjusri said, 'Bring a stalk of medicinal herb.' Sudhana took a blade of grass and handed it to Manjusri. Receiving the blade of grass, Manjusri showed it to the assembly and said, 'This blade of grass can kill people, and it can also bring people to life.'

Do you want to look into this story?

Sudhana said, 'The whole earth is medicine—what should I bring?' Then he brought a blade of grass. Even so, Sudhana only managed to see it with his eyes; he had not yet managed to understand it with his mind.

Manjusri said, 'Bring a stalk of herb.' Manjusri, do you know the principle that what comes in through the gate is not the family treasure? If you don't yet know, Manjusri, even though you hold forth you're not yet close.

When Sudhana went out the gate, this in itself was already hasty. Even without bringing it in his fist, he could walk on it with his feet.

When Sudhana took a blade of grass and handed it to Manjusri, this was already having brought one or two koans. At this very moment, both fellows have power in their arms yet. Manjusri received it

and said it could kill and also give life. What is killing people? (thumping once with the upright staff) Is this killing people? (thumping again) Is it this that enlivens people?

There is yet another principle, which is not confined to either of these two sides. Do you want to know it?

(silence)

(thump of the staff)

(exit)

46.

The workman Kan Chu went to Nansen, provided gruel, and asked Nansen to chant an invocation. Nansen went into the hall, personally struck the gavel, and said, ‘I request the assembly to invoke mahaprajnaparamita, universal transcendent wisdom, for the cats and cows.’ The workman then left.

After the meal, Nansen left the hall and asked the cook, ‘Is the workman here?’ The cook said he had left earlier. Nansen smashed the gruel pot.

Mahaprajnaparamita—it’s invoked looking for cats and cows. Even if Nansen broke the pot, how can that compare to the workman’s test of leaving?

47.

Before the fifteenth day, 'If you don't sleep in the same bed, how can you know the cover's worn?' After the fifteenth day, 'The wheel of potential has never turned—if it turns it'll surely go both ways.' Right on the fifteenth day, how many colors on the ancient wall? Awaiting autumn, the droning grasshoppers.

Although this is my teaching, how can it be held up high?

Meeting the old ancient awl of Spirit Mountain,
After all it's held up in the hand;
Fooling the raw barbarian of Few Houses Peak,
Fortunately there's truthfulness at heart.

Do you want to comprehend this principle?

(silence)

Spilling its guts to people, why is the whole staff black

48.

Buddha after Buddha handed it on, master after master transmitted it. What did they hand on, what did they transmit? If you know its whereabouts right now, all the Buddhas of past, present, and future, the six generations of grand masters of Zen, worn out straw sandals and broken wooden dippers, could drag you with all their might yet couldn't hold you back. But if you hesitate, I'm under your feet.

49.

It is revealed alone in myriad forms, met in the hundred grasses. I do not see any self outside the natural, others do not see any other outside the natural. For thirty years now it's been impossible to explain it away; twenty-four hours a day, not a single thing hits the mark.

This is why it is said, 'It is not the marvelous function of magical powers, nor is it just spontaneously like it is.' At this point, what then?

(silence)

Today's rice in the bowl is like yesterday's; the taste of the breath of the fragrant breeze is like a spring zephyr.

50.

What is higher than the sky? What produces the sky is. What is thicker than the earth? What produces the earth is. What transcends the Buddhas and Zen masters? What produces the Buddhas and Zen masters does.

Even so, why is it then on your eyebrows? Why is it in a grain of rice? At just such a time, to clarify the source in a statement is easy, while to manage a statement in the source is hard. The mind cannot objectify it, the mouth cannot discuss it. One simply must step back and carry it. But avoid head-on infringement of the taboo name.

Do you comprehend this principle?

(silence)

Bringing the clear sky to dye the white clouds, hauling the valley stream to wash the bright moon.

51.

Joshu asked Nansen, ‘Where does someone who *knows there is* go?’

Nansen said, ‘To the house of the donor in front of the mountain, to be a water buffalo.’

Joshu said, ‘Thank you for your answer.’

Nansen said, ‘Last night at midnight the moon came to the window.’

In front of a buffalo, behind a human—the eye within the eye. The nose of someone who *knows there is* is long—he tied in the moon at the window the previous night. At midnight, as of old, it shines on the mountain hall.

52.

If you take a step forward, you don't avoid encroaching on the water and grasses of the king of another country; if you take a step backward, you don't avoid trampling your ancestral garden. If you don't go forwards or backwards, is there still a way to get out or not?

(silence)

When he's wearing a dirty robe for the moment, you call him Buddha; but when he puts on fine regalia, who do you think it is then?

53. (on the occasion of the change of Daibutsu or Great Buddha monastery to be called Eihei or Eternal Peace)

Sky has the way whereby it is high and clear; earth has the way whereby it is broad and steady. People have the way whereby to be peaceful and calm. That is why when the World Honored One was born, he pointed to the sky with one hand, pointed to the earth with one hand, walked seven steps in all directions, and said, ‘In the heavens above and on earth below, I alone am honored.’

The World Honored One had a way, but though it was thus, Eihei has a way for everyone to witness.

(silence)

In the heavens above and on earth below, this very place is eternally peaceful.

54.

People involved in meditation study must have the eyes of a patchrobed monk. Once they have the eyes of a patchrobed monk they must be exchanged by an onlooker for wooden beads. Once they're been exchanged for wooden beads, you won't be deceived by the whole world, you won't be deceived by the covering sky, you won't be deceived by the Buddhas and Zen masters, you won't be deceived by the staff. Entering water and fire, you don't drown or burn; seeing buddhas and demons, you manage yourself independently.

(silence)

What is such a person as I have been speaking of like? If there are any, come forth and show the community, and I'll allow your study is finished. But if you are not yet thus, the staff is laughing at you.

Even so, if you say it's another, your eyebrows and beard will fall out.

55.

The World Honored One said, 'When one person discovers reality and returns to the source, space in all directions vanishes.'

Master Goso Hoen said, 'When one person discovers reality and returns to the source, space in all directions nudges and bumps.'

Zen Master Engo said, 'When one person discovers reality and returns to the source, space in all directions adds flowers to brocade.'

Zen Master Bussho Tai said, 'When one person discovers reality and returns to the source, space in all directions is just space in all directions.'

My late teacher Tendo said, 'When one person discovers reality and- returns to the source, space in all directions vanishes—this was said by the World Honored One, but it has not escaped extraordinary discussion. I would say otherwise: when one person discovers reality and returns to the source, a beggar breaks his bowl.'

These five venerable ones are thus; I am not. When one person discovers reality and returns to the source, space in all directions discovers reality and returns to the source.

56.

When Vasubandhu came down from Maitreya's palace, Asanga asked him, 'Four hundred years of human time is a day and a night in that heaven; Maitreya, in one hour, develops fifty billion angels to the realization of the acceptance of the reality that there is no origin—what teaching does he expound?'

Vasubandhu said, 'He just expounds *this* teaching.'

Hearing this, Asanga immediately realized fulfillment.

I pose a question to the past, present, and future fist, crown, pillar, lamp—what is *this* teaching?

The staff is not yet arrived, the whisk isn't in use—is this not flowers opening and closing? Is this not sweeping the floor and dusting the couch?

(silence)

Three thousand lands and seas become autumn at once; the bright moon and the corals, cold, shine together.

57.

A monk asked Sekiso, ‘Is the meaning of Zen in the teachings?’
Sekiso said, ‘Yes, it is.’
The monk asked, ‘What is the Zen meaning in the teachings?’
Sekiso said, ‘Don’t look for it in the scrolls.’
Ummon said instead, ‘You shouldn’t turn away from the old monk—what are you doing sitting in a cesspool instead?’

Those two old masters said it all right, but regrettably it’s only eighty to ninety percent. If it were up to me, and someone asked me if the meaning of Zen is in the teachings, I’d say, ‘How could there be a meaning of Zen if not in the teachings?’

If asked what the Zen meaning in the teachings is, I’d say ‘Yellow scrolls, red rollers.’

What about the ultimate? (throwing the whisk down the steps, he left the chair)

58.

Our original teacher, great master Shakyamuni Buddha, in a former age was a tile maker named Mahabha. In that time there was a Buddha named Shakyamuni Buddha; the lifetime, epithets, land, disciples, the period of true teaching, and the subsequent period of imitation of that World Honored Buddha were exactly the same as those of the present Buddha.

That Buddha and disciples of his went to the tile maker's house. The tile maker provided the Buddha and the mendicants straw seats, lit lamps, and gave them sugar water. He made a vow to become a Buddha in a future age of fivefold corruption, with the Buddha and disciples, life span, name, land, physical size, length of period of true teaching and length of time of imitation, all like this present Buddha Shakyamuni.

According to his ancient vow, he is a Buddha in the present, with land, disciples, true teaching and imitation teaching, life span, names, and epithets all like those of the Shakyamuni Buddha of antiquity.

The monk Dogen, who opened the monastery of Eternal Peace in the country of Japan, also makes a vow that in a future age of five corruptions he will be a Buddha, which Buddha and disciples, land, name, true teaching, imitation teaching, physical size, and life span will be just like the Shakyamuni Buddha of the present age, no different. I only hope the Three Treasures of the Enlightened One, the Teaching, and the Community, the beings of sky and earth, clouds and water, the staff and the whisk, will bear witness to this vow.

However, even so, the present Shakyamuni Buddha was once present in the land of the ancient

Shakyamuni Buddha, where the Buddha and his disciples came and stayed at his house, and he gave them all offerings of straw seats and sugar water, then made his vow, and now he has fulfilled his vow.

But now Dogen is far away from the Buddha—is there any way to see the Buddha physically and hear the Buddha speaking? (holding up the whisk) Now Shakyamuni Buddha and his disciples have all come for a stay on the whisk. (holding up the whisk again) The round sounds of eighty thousand treasuries of truth are in our ears. (holding up the whisk again) I now make offerings, make a vow, and immediately attain Buddhahood, just like I vowed.

Do you want to know this principle?
(describing a circle with the whisk)
Better not raise it wrongly.

59. (ending summer retreat)

The true order is brought up; the goose drinking water can pick out the pure flavor. Passing through, a continuous pathway; the bees taking from the flowers do not destroy remaining fragrance. When the cloth bag opens its mouth on its own, all worlds in the ten directions also open their mouths on their own at the same time. Since the year of Dharma on the sitting cushion is complete, at the same time the year of Dharma in all worlds in the ten directions is complete.

Therefore the mindful know, while the mindless attain. In the guest's place it is used, in the host's place it is honored. Borrowing the state to illustrate the achievement, you use the achievement to illustrate the state; the spirits of father and son harmonize, the way of ruler and minister join.

(long silence, looking over the assembly)

Gautama's one revelation is bandied about for ninety days, picking up whatever comes to hand—the handle of the ladle. A community of mendicants, people on their own; after all they still should congratulate each other this way.

60. (on the anniversary of Dogen’s Chinese Zen teacher Tendo)

Going to China to learn to walk, I lost my native gait. The nose is vertical, the eyes horizontal—there is no other. I thought Tendo made a fool of me, but Tendo has been made a fool of by me.

3. Sayings at Eiheiji

1. (Assembly leader Ekan asked for an address in memory of his late teacher, Wayfarer Kakuen: after Dogen had offered incense, he went to the chair, picked up the whisk, and said)
Who can equal this filial devotion of yore? Today's dedication is clearly perceived by the sanctified spirits. The disciple's respect for the profound will of the late teacher, only the later teacher alone knows; of the compassion of the late teacher for the disciple, only the disciple alone is aware—how can others know? People outside cannot reach it.

That is why it is said, 'It cannot be known by mindfulness, it cannot be grasped by mindlessness.' It cannot be reached by practice and realization, it cannot be fathomed by spiritual powers.

When you reach this realm, how will you cope? (standing up the staff) Only the staff always clearly knows.

Why does the staff always clearly know? Because the Buddhas in the past were thus, the Buddhas in the present are thus too, and the Buddhas of the future are also thus.

But even be it so, this is a matter pertaining to the realm of buddhahood—what is the logic of recognizing a blessing and requiting the blessing?
(silence)

How pitiful! The ball of emptiness of yesterday stirs up flowers in the sky, and the whole earth is red; tears of blood fill the heart—to whom can it be told?

Just relying on the staff, circulate it well.

This is an expression of recognizing a blessing and requiting a blessing; what about that which is beyond the Buddhas and Zen masters?

(tossing the staff down the steps, Dogen left the chair)

2.

One day as Hogen was sitting, he suddenly pointed to the screen in front of him that was right there. Two monks thereupon went at the same time to roll it up. Hogen said, ‘One gain, one loss.’

At Eihei, I do not say it this way.

(silence)

Dig the pond, don’t wait for the moon. When the pond is finished, the moon will come by itself.

3.

In nine years Bodhidharma uttered one saying that even now everyone cites deceptively. Do you want it brought up without deception? I will bring it up again for you people: the iron enclosing mountains encircle without, the polar mountain rests within; it's a perfect arrangement.

Having brought it up this way, did I manage to cite it without deception?

(silence)

The jade girl calls back the dream of the world; the wooden man sits and stops the activities of the senses.

4.

All the world at peace, the bowls everywhere eat rice, all people are secure and happy, at all times the pillars blossom with flowers. This is why Kasyapa broke into a smile, Eka bowed and got the marrow.

Yet even if you reach this state, you should study for thirty more years. Why? If you don't climb the highest mountain, you won't know how high the sky is; if you don't cross the blue deep, you won't know how wide the ocean is.

If you are such a person, you contain sky and earth in a millet seed, and place the whole ocean on a hairtip; the Flower Treasury World and the Land of Perpetual Quiescent Light are all on your eyebrows and eyelashes.

Now tell me, where does such an individual live?

Do you understand?

(silence)

Mountains and rivers rub through the bottom of straw sandals—only when you arrive do you realize you've been deceived by your eyes.

5. (mid-autumn)

The moon in the heavens is round, wide as the ancient mirror. The moon in the human world is half-moon, wide as the world. Rolled up in darkness, two thousand, three thousand; rolled out in light, seven powers, eight attainments. The eyes of the seven Buddhas laugh, Ummon's cake makes noise.

Have you arrived at such a state? Can you travel in such a way?

(silence)

Clear on the hundred grasses, how many lands? Everywhere the moon is lively.

6. (thanking the new and old duty-distributor and overseer of hospitality)

Having an eye on top of your head is how to see through the ten directions; directly pointing without partiality is how to not stifle the song of unity. Open the lock of Magadha, bring out the mysterious device of Shaolin. Receiving guests, you leak natural potential; where you raise the gavel, Buddhas and Zen masters beg for their lives. This is not the inconceivable function of supernormal powers, nor is it spontaneously so by nature. What principle is it based on?

(silence)

Although the appearance up till now has been pure and simple, great men should be independent.

7.

A monk asked Toshi, ‘What are the conditions of the one great concern?’

Toshi said, ‘The minister of works asked me to open a teaching hall.’

If it were up to me, I would not say it this way. If someone asked me what the conditions of the one great concern are, I’d just reply, ‘Eating gruel in the early morning, rice at noon; when you have strength, sit and walk, and when you are weary, sleep.

8.

A monk asked Ganto, ‘How is the time before the ancient sail has been hoisted?’

Ganto said, ‘A little fish swallows a big fish.’

If you want to understand this story, listen to my eulogy:

A little fish swallows a big fish;
A Buddhist monk reads a Confucian book.
Passing beyond the net of Buddhas and demons,
He’s even swept out the dust of Dharma.

9.

Today is the first day of the ninth month: take out your cushions and sit meditating. This didn't suddenly arise here, and is not arranged five days ahead. Steadfastly meditating, encircling the earth, belabored consciousness, boundless, fills the skies. Even so, do you want to master the key of transcendence?

(silence)

In the morning, three thousand; in the evenings, eight hundred: taking responsibility for the situation, avoid mistaken circulation.

10.

A monk asked an ancient worthy, ‘Deep in the mountains, among the crags and cliffs, is there any Buddhism?’

The ancient worthy said, ‘The big stones are big, the small ones are small.’

My late teacher Tendo said,
A question about deep in the mountain crags,
An answer about the size of the rocks:
The cliffs crumble, the rocks shatter,
Space is in an uproar.

Though these two venerable masters spoke as they did, I have another line of reasoning. If someone asked me if there is any Buddhism deep in the mountains, I’d answer, ‘Space dissolves, the rocks nod.’

Even so, this is still a matter pertaining to Buddhist doctrine. What about the ultimate?
(throwing down the whisk, Dogen left the chair)

11.

Adepts should have six spiritual powers: 1) The power of psychic travel; 2) the power of clairaudience; 3) the power of mental telepathy; 4) the power of knowledge of past lives; 5) the power of clairvoyance; 6) the power of ending impulses.

Do you want to see the power of psychic travel? (raising a fist)

Do you want to see the power of mental telepathy? (lowering a leg)

Do you want to see the power of clairaudience? (finger snap)

Do you want to see the power of knowledge of former lives? (standing up the whisk)

Do you want to see the power of clairvoyance? (describing a circle with the whisk)

Do you want to see the power of ending impulses? (drawing a line with the whisk)

Even be it so, in the end 6x6=36.

12. (citing the story of the National Teacher testing the canonical master Mahakarna)

So many people have brought up this story.

A monk asked Joshu, ‘The third time, when canon master Mahakarna didn’t see where the National Teacher was, where was the National Teacher?’

Joshu said, ‘On the canon master’s nose.’

A monk asked Gensha, ‘If he was on the canon master’s nose, why didn’t he see him?’

Gensha said, ‘Just because he was too close.’

A monk asked Gyozan, ‘The third time, why didn’t canon master Mahakarna see the National Teacher?’

Gyozan said, ‘The first two times, the National Teacher’s mind was on objects; the third time, he went into self-experienced concentration, so he couldn’t be seen.’

Hakuun said, ‘If the National Teacher was on the canon master’s nose, what was hard to see? What is hardly realized is that the national Teacher was in the canon master’s eyes.’

Gensha challenged the canon master, ‘Tell me, did you see him the first two times?’

Setcho said, ‘Busted!’

These five old men didn’t quite understand this story. If it were up to me, I would say otherwise. Suppose the National Teacher is present right now and wants to test the canon master: the National Teacher says to the canon master, ‘Tell me, where am I now?’ In place of the canon master, I’d say, ‘It’s autumn now, frosty cold; I wish the teacher good health.’

13.

During the lifetime of the World Honored One, once two monks were going to where the Buddha was; both were thirsty, and on the way they saw water with insects in it. One monk didn't drink it; dying of thirst, he was reborn in heaven, saw a Buddha, and attained enlightenment.

The other monk drank the water and went on his way. Later, when he came to where the Buddha was, the Buddha asked him why he had done that. Then the Buddha took off his upper garment, showed his golden body, and said, 'You are a fool. You see this body of four gross elements and consider it a self, whereas it is a foulness made of illusions. Those who see the truth see my body.'

The celestial monk saw the Buddha's truth-body; the human monk saw the Buddha's physical body.
What did the Buddha monk see?
(silence)
If you want to see the teacher, first look at the disciple.

What about the ultimate?
(joining palms)
Namo Buddhaya, Namo Buddhaya.

14.

The matter before the seven Buddhas—Master An of Sozan; the prophecy of Dipankara Buddha—Zen master Jo of Nangaku. Ultimately, what's it all about? If you say mind and eye simultaneously witness, you still haven't avoided hazily being in a dream.

15. (opening the fireplace)

Digging the ground looking for sky—Sun Face, Moon Face. Searching through waves for fire—through and through, all red. Overturning Rinzai's *naked mass of flesh,* checking out the width of Seppo's *ancient mirror,* go on to burn the wooden Buddha of Tanka and smelt the iron ox of Kafu a hundred times. Watch how the cold ashes burst into flame again, and for a while return to a warm place for discussion.

16.

For students of the way, the spirit of the way comes first. High-minded people investigating the mystery are gathered on this mountain. The mountains are distant, the valleys are deep—it isn't easy to get here. Some have come by boat over the sea, some have come scaling the mountains; it is a place hard to reach without the spirit of the way.

The whiteness of rice comes from first getting rid of the chaff. This solitary, inaccessible realm is a good place for work on the way; I only regret the host lacks accommodations from the start.

However, even so, in the valley the stream sounds by day and by night—you lose advantage in drawing water; and in the mountains, with the colors of spring and the colors of autumn, you gain advantage in gathering firewood. I hope you will occupy your thoughts with the way.

A monk asked Shuzan, '*All Buddhas emerge from this scripture*—what is *this scripture*?'
Shuzan said, 'Lower your voice, lower your voice.'
The monk asked, 'How does one accept and uphold it?'
Shuzan said, 'Don't be stained.'

If someone asked me about *this scripture,* I'd just reply, 'If you call it *this scripture,* your eyebrows and beard will fall out. How to accept and uphold it? I'd say, 'Reaching behind you for the pillow in the night.'

17.

Going out of India into China, clouds follow dragons, wind follows tigers. Let everyone nod: (raising the whisk) What about when going along for three thousand, going against for eight hundred—how do you deal with it? If you can deal with it, you take the seven Buddhas by the nose and burn up the eyeballs of all people. If you can't deal with it, there is only the patchrobed monk's empty bowl, as before filled with rice and filled with soup.

18.

It says in the teachings, ‘All sages and saints realize the unconditioned state, yet there are distinctions.’ If asked what the distinct elements are, I’d say once you get involved in distinctions it’s not right anymore.

What about the unconditioned state? I’d say the knowledge of distinctions is hard to clarify.

Ultimately what is the principle? On the bench, having gruel, having rice.

19. (on an occasion of snow)

When the ancient Buddha Wanshi was abbot at Tendo, once when he went up in the hall, a monk asked, ‘How is it when snow covers the thousand peaks?’

Wanshi said, ‘Drop of water, drop of ice.’

The monk said, ‘Pure light, cold, illumines the eye; in the colors of the fields, bright, one loses the way home.’

Wanshi said, ‘Where does the white ox on open ground go?’

The monk said, ‘It remains.’

Wanshi said, ‘And this is the horn sprouting on the head.’

The monk asked, ‘After all where does it go?’

Wanshi said, ‘When you turn your body around here, the solitary peak originally is not white.’

If anyone asked me about when snow covers the thousand peaks, I’d reply, ‘Doesn’t go beyond this color.’

And where does the white ox on open ground go? I’d answer, ‘Its nose is pierced on both sides.’

Ultimately where does it go? I'd answer, 'Day and night harmonize, sun and moon are bright; space is getting along in years—its eyebrows are white!'

20.

Twenty years ago I gave you people a score of punches; do you realize? If you do, the pillars bear witness, the wooden ladle is a fellow student. If you don't realize, the whisk jumps up and bumps Brahma on the nose, the staff comes out and consoles the old fellow's kind heart.

Ultimately how is it?

The clouds are in the blue sky, water is in the pitcher.

21. (bringing up the story of Hyakujo and the fox)

Why did the former Hyakujo degenerate into a wild fox on claiming no susceptibility to causality? How was he freed from being a wild fox by the latter Hyakujo's statement of no ignorance of causality?

Intolerable, the apparition of the wild fox, shaking his head and wagging his tail—stop, stop!

22. (winter solstice)

When the ancient Buddha Wanshi was abbot at Tendo, he said in an address on the winter solstice,

'When yin climaxes, yang is born; when power reaches its utmost, the state transforms. The blue dragon leaves its bones and gallops, the dusky leopard enshrouded with mist changes its spots. One must take the skulls of the Buddhas of past, present, and future, and pierce them to make a string of beads. Don't say *in the light, in the dark*—it's the real *sun face, moon face*. Even if you fill the basket till the level's even, you lose to my selling dear and buying cheap.

'Zen worthies, do you understand? A pearl in a bowl rolls without being pushed.

'Seppo asked a monk, "Where are you going?" The monk said, "To work." Seppo said, "Go." Ummon said, "Seppo perceives people by their words."

'Don't move—if you move, thirty blows! Why? *The white jade has no flaws—when you carve a pattern on it, it loses is quality.*'

Now I ask you, is this the way of the ancient Buddha Wanshi, or is it my way? If you way it's the way of ancient Buddha Wanshi, the beginning of winter always arrives—best wishes for the season. If you say it's my way, you still don't escape being fellow seekers with me.

Since it is so, everyone, do you want to see the eternal arrival of the beginning of winter?
(throwing down the staff)
In the beautiful season of the beginning of winter, I wish everyone all well being.

23.

People in meditation study should know false and true. That is to say, after Upagupta what was known as five-sect Buddhism was the deterioration of India, and the specialization of sectarian styles of the five houses after Seigen and Nangaku was the error of China. How much the more so to called Buddhism the Zen school! In the time of the ancient Buddhas and masters, this was never seen or heard of. Now what they call the Zen school is really not Buddhism. How could Buddhism be called the Zen school?

As for those who call Buddhism the Zen school, why don't their tongues fall out? Beginners who have lately come to study should not fail to know this. We can figure out that students who call it the Zen school are not the disciples of Shakyamuni.

A monk asked Ummon, 'I hear that of old there was a saying about an ancient master who *spoke horizontally and vertically but still didn't know the key of transcendence.* What is the key of transcendence?'

Ummon said, 'The mountains to the east and ranges to the west are green.'

If anyone asked me what the key of transcendence is, I'd reply, 'The nose of Indra, emperor of gods, is three feet long.'

24.

Once when a monk came to study with Bokushu, Bokushu asked him, ‘Aren’t you a pilgrim monk?’

He replied, ‘Yes.’

Bokushu asked, ‘Have you bowed to the Buddha yet?’

The monk said, ‘Why bow to that heap of dirt?’

Bokushu scolded him, ‘If you’re master of yourself, go away.’

Bokushu’s letting go was too extravagant, while his gathering in was too austere. Even though he bared his guts when he met someone, mixing with mud and water, why didn’t he give him his own provisions? This monk, even going on this way, is still divining with a dipper, listening to a meaningless sound.

25.

Ummon said to an assembly, ‘O, monks! You must comprehend the nose of patchrobed monks. What is the nose of a patchrobed monk? *Mahaprajnaparamita*—today everyone is invited to work.’ Then he got off the chair.

Mendicants should comprehend the nose of patchrobed monks. And what is the nose of patchrobed monks? *Mahaprajnaparamita.*

And what is *mahaprajnaparamita*? Hauling water, carrying firewood.

And what is hauling water? All who drink die.

And what is carrying firewood? Those who bear have strength.

26.

Last night the Buddhas of past, present, and future all fell into the cave of Eihei, each carried rice into the pantry; the cook took the rice, boiled gruel, and served it in the communal hall—'Brethren, have you finished eating the gruel yet?' 'We've eaten, we've eaten'—if you've eaten the gruel, have you washed your bowl yet?

If you haven't washed your bowl yet, why not?

(silence)

The bowl is bottomless—it's never been washed—that beats the personal prophecy of Gautama.

27.

When you study the way, you must know when the way is successfully expressed and when it is not. Do you know when the way has been expressed or not?

If you don't know, you should find out.

As for what you have to express, why haven't you said it?

Master Gutei used to simply raise a finger whenever any question was asked. He said he used his one-finger Zen all his life without exhausting it. After that Master Gutei expounded the teaching extensively, speaking horizontally and vertically without ever getting stuck. If anyone asked about Buddha, he would speak about Buddha; if anyone asked about the way, he would speak about the way; and so on—if anyone asked about yellow he would speak about yellow, and if anyone asked about black he would speak about black.

Not only that—Gutei had expounded the whole canon already thirty-six times, and expounded eighty thousand bodies of teachings eighty-one times. The seven Buddhas taught and liberated people by Gutei's decision; the twenty-eight ancestral masters of Zen taught and liberated by Gutei's decision.

Do you want to see old Gutei? (standing up the whisk) Look!

Do you want to hear old Gutei preach? (knocking the chair with the whisk) Hear?

Since you've met old Gutei, you've heard his teaching. But even so, don't open your mouth and

stretch your tongue about the finger.

28.

‘Not only not in Sokei; not in India either.’ ‘Those who understand Buddhism get it, but the master doesn’t get it.’ ‘The pillar is an ancient Buddha, the lamp is a new Tathagata.’

This is what is learned on the bench; what about going beyond?

(silence)

‘I had thought foreigners’ beards were red everywhere; from the very start, moreover, there’s even a red-bearded foreigner here.’

29. (anniversary of Buddha's enlightenment)

The old bandit Gautama went in among demons and devils
In the time of chaotic dispersal when he vexed humans and angels.
He lost his eyeballs, nowhere to be found;
Apricot blossoms bloom anew on the branches of old.

30. (thanking new and old superintendent and cook)

Purchasing yellow rice from the city to bring,
While the firewood steward brings fire up to this mountain cranny,
Wind and clouds co-respond, like a dragon finding water;
Achievement complete, the eyes open wide.

31. (holding up the whisk) I ask the assembly, where does this whisk come from?

When Meisho went to Elder Tan's place, Tan said, 'In meditative study, you must go to where a whole man is, and you should also go to where a half man is.'

Meisho asked, 'I don't ask about where a whole man is; what about where half a man is?'

Tan said nothing.

Later on Tan sent a novice to ask Meisho the same question. Meisho said, 'You want to know where half a man is at? He's still just a fellow playing with a mud ball.'

If it were up to me, I'd answer differently. If anyone asked me where half a man is at, I'd just reply, 'The seven Buddhas have not escaped being in the communal hall—in the first watch of the night they unfurl their bedrolls, in the last watch of the night they put away their bedrolls.'

32.

Ummon asked Sozan, ‘Why is the most intimate secret not known to exist?’

Sozan said, ‘Just because it’s an intimate secret; that’s why it’s not known to exist.’

If anyone asked me why the most intimate secret is not known to exist, I’d just pick up the whisk and hit him, then ask him if he knows it exists or not. As he tried to speak, I’d hit him with the whisk again.

33. (New Year's Day)

Understanding mind upon seeing form—Shakyamuni turns a flip. Realizing the way upon hearing sound—Bodhidharma lifts up his bowl. Before the fifteenth day, talking about the moon on Spiritual Mountain; after the fifteenth day, spreading flowers on brocade. This one hasn't escaped the words and speech correct and to the point. Now then, how do you help people when you meet them?

(silence)

If pure gold isn't smelted a hundred times, how can you see it shine? If the jewel isn't appraised, how can you tell if it's real or fake?

At such a time, what then?

Early spring is still cold—I wish everyone good health.

34. (on the fifteenth day of the first month)

Enriched by myriad blessings—the cushion and the ladle are mountainous. Destitute of even a mote of dust—the brace and chair comprehend. Brought up, it's crystal clear, the evident manifestation of a thousand differences and myriad distinctions; put down, it's clean and free, the clear illumination of the ten directions and three times.

Now tell me, how does one act in order to accord with this? Do you know it all?

(silence)

The family manner of pure clarity—the moonlight on the apricot blossoms and snow. When they bloom, fortunately there's a way to preserve the body. The clouds are bright, the rivers joyous, the work is completely fulfilled. Without being conscious of it, the whole body has entered the imperial precincts.

35.

Bringing forth one device, penetrating a thousand devices, ten thousand devices; expounding one phrase, circulating a thousand phrases, ten thousand phrases. Not borrowing the family style of the ancient Buddhas, one wholly manifests one's own grip.

Once you've gotten to be this way, then when you use a cane you cane to death a thousand dens of Hyakujo's wild foxes; let out a shout, and you scatter thirty thousand gangs of Seppo's monkeys.

This does not stop at acceptance of the nonorigination of things—it also teaches and motivates the eternal work of turning the wheel of the subtle truth. Even if you have succeeded in reaching this realm, you must know the road of transcendence.

What is the one road of transcendence?
(silence)
The wonderful secret of Zen is not communicated, even from father to son; eating when hungry, drinking when thirsty, sitting when strong, sleeping when tired. Even directly getting an understanding, you're as far away as from here to India.

36.

Our ancestor great master Sekito said, “My teaching is the received transmission of the enlightened ones of yore; it’s not a question of meditation or effort, just arriving at the knowledge and vision of Buddhas.”

Now I ask you, what is the knowledge and vision of Buddhas that Sekito spoke of? [thumping the staff] The foregoing boundless excellent causes are dedicated to the knowledge and vision of Buddhahood, to cause the Buddhas’ knowledge and vision to eat, dress, excrete, work on the Way in the communal hall, concentrate on the bench.

But in the school of Eihei it is not so: when I sit, you should stand; when I stand, you should sit. If we both sit or both stand, both will be blind. That is why Tozan arrayed the five positions of ruler and minister, Rinzai arrayed four kinds of guest and host.

The one inside the gate sits like a lump—when he wants to go out, after all he can’t. The one outside seems like waves; when he wants to go in, after all he can’t They don’t know each other, they don’t reach each other. You are you, I am I; each keeps to his own territory.

Suppose suddenly the four directions changed their positions, and host and guest switch; the one on the road does not leave the house, the one in the house is ever on the road. Yours is mine, mine is yours. It can be said ‘that’ and ‘this’ are one family, host and guest are equal in strength.

When you succeed in seeing this way, there is yet one who is not involved in either way, whom the four propositions cannot encompass. Then where will you meet that one?

[thumping the staff] For now return to the hall and consider.

37.

When a monk asked Kassan, “How is it when you get rid of the dust to see the Buddha?” Kassan said, “You should just directly swing the sword; if you don’t swing, a fisherman will rest in a nest.”

If it were up to me, I wouldn’t answer this way. If someone asked me how it is when you get rid of the dust to see the Buddha, I’d just answer, “Don’t bother to hang a stone mirror—when dawn comes the rooster will naturally crow. Eating rice and drinking tea is going in and out the same gate.”

38.

One nine, two nines, facing, meeting, doubting, speaking, spring rain, summer rain. Zen master Obaku sticks out his tongue, master Gensha raises his eyebrows—even if this is transcending Buddhas and Patriarchs, it still doesn't avoid arbitrary division of east and west. If you go by Eihei's school, there's a special strong point of patchrobed monks.

Does everyone want to comprehend the strong point of a patchrobed monk?
(silence)
Subtly opening in front of the window, the spring-containing plum picked up the moon from the sky of the pot of eternity.

39.

A monk asked Tozan, “What is the practice of an ascetic?”
Tozan said, “The head is three feet long, the neck two inches long.”

A monk quoted this to master Kiso Ken and asked him what Tozan meant. Ken said, “The enclosing skin is two inches thick.”

Today if anyone asked me about Tozan’s meaning, I’d reply, “Half pierced nose, fifteen feet.”

40. (assembly on the anniversary of Buddha's parinirvana)

Under the twin trees he didn't use the power of the god of spring; after the snow, how could you know the midnight frost? Rolling empty space across the world, twice the Buddha emitted light from his brow.

Even so, who says he lost his body and life? He didn't like passing away seated or dying standing up. The bowl of the seven Buddhas is bottomless, the disasters and calamities of sentient beings are rampant. If you say he passed away to extinction, you are not a disciple of Buddha; if you say he didn't pass away to extinction, what you say is not quite right.

Having come to the present day, then what? Do you want to see the lifeline of the Buddhas? Light incense, bow, and return to the hall.

41.

A monk asked Joshu, “Does a dog have a buddha-nature?”

Joshu said, “Yes.”

Another monk asked, “Does a dog have a buddha-nature?”

Joshu said, “No.”

This story has a principle for meditation study. But what is the principle? Do you want to understand?

(silence)

The grip of the buddha-nature exists, the horn of a dog doesn’t. Still not escaping entering a skin bag, a cat gives birth to a kitten.

42.

A thousand flowers open five petals, myriad birds sing of the spring. This is the first statement.

The Buddha is made by one's own being, the Dharma is not imparted by another. This is the second statement.

A mute eats a gourd, most bitter, Mr. Anybody drinks wine, getting dead drunk. This is the third statement.

What about not getting into the three statements? Every clap from the beginning is all the order: la-dee-dee, la-dee-da.

43.

The Buddhas of all times are in the flames of fire turning the wheel of the great teaching; all the masters in the world are in the open pillars turning the wheel of the great teaching. I am on the staff turning the wheel of the great teaching.

Understand? If not, the staff explains every which way, repeatedly; [thumping the staff once.]

44.

A billion emanation bodies, via a single staff, haul water and carry firewood, making offerings to Buddhas numerous as sitting cushions, simultaneously realizing unexcelled perfect enlightenment on a whisk, all with the same name of Broken Ladle Buddha, Worthy, Perfectly Enlightened One, Complete in Knowledge and Conduct, The Blissful One, Knower of the World, Unexcelled Knight, Human Tamer, Teacher of Gods and Humans, Buddha, World Honored One. Their land is named Clod of Earth, their eon is named Fist. The periods of their true teaching and imitation teaching are equally twenty-four hours; the life span of the Buddhas is like that of the dry dung of a billion world universe.

People, do you understand? If you say you understand, you add error to error. If you say you don’t understand, you don’t even keep the five precepts.

45.

Gensha said to a group, “The Buddhas always carry you on the head, but don’t dare wrongly put on so much as a thread.” This way Gensha only knows the color of the moon is white with the clouds; he doesn’t realize the sound of the pines is cold along with the dew.

But say, what is my meaning? With a single shoe, Bodhidharma’s already returned by the Su Range long ago; now stop asking anymore about the starting point.

46.

[Holding up the staff] The ultimate end of all things.

[holding the staff sideways] The source at the bottom of the Buddhist teaching.

Here is turned the wheel of the teaching of the holy truths; that is, the truths of suffering, its accumulation, its extinction, and the way.

What is the truth of suffering? Myriad forms are all in this one cup of tea.

What is the truth of accumulation? Auspicious clouds blaze with light.

What is the truth of extinction? When fresh, sit and meditate; when tired, sleep.

What is the truth of the way? The highway goes to the capital.

This is the business of a Buddha of response and manifestation—how about beyond?

Do you want to see the transcendent truth of suffering? [He thumped the staff on the floor]

Do you want to see the transcendent truth of accumulation? [He thumped the staff on the floor.]

Do you want to see the transcendent truth of extinction? [He thumped the staff on the floor.]

Do you want to see the transcendent truth of the way? [He thumped the staff on the floor.]

Though this is the transcendent business of Buddhas and Zen masters, still tell me, what is my meaning? [He thumped the staff twice.]

47.

Galloping a horse on a lamp still doesn't escape playing with shadows and light; concealing oneself in a pillar is after all haunting the grasses and trees. Even if you say you are not accompanied by myriad things, you ignore the myriad things surrounding you; even if you say that to liken it to something would be to miss, you're not aware one thing still is there. Turning right and turning left is going east and west on your own; caning and shouting is coming along following another. What about the one expression of solitary liberation—how do you say it?

(silence)

March rain in a misty village—
Actually it's a unique spring.

48.

Master Oryu said in an address to an assembly,
"Enlightenment is beyond verbal explanation; there has never been anybody who attained it. You should rely on the principle of the two voids; then you will witness the body of the Sovereign of Truth.

"But tell me, what is meant by the principle of the two voids? Person is void, things are void. Inside is void, outside is void. The ordinary is void, the holy is void. All things are void.

"The principle of the twin void has all been explained to you, but tell me, what is meant by the body of the Sovereign of Truth? The four gross elements, the five clusters, walking, standing, sitting, reclining, spreading a mat, setting out bowls, the communal hall, the Buddha shrine, pantry, gate—nothing is not the body of the Sovereign of Truth.

"If you can comprehend it at this, then the universe, earth, sun, moon, and stars pierce your eyes; the waters of the four oceans flow into your nose. Only then will you realize that the bequests of Shakyamuni and Maitreya are only empty names, the staff and shout of Deshan and Linji are provisional doings, temporary ways." Striking the seat with the whisk, he got down from the chair.

Even though ancestral teacher Oryu spoke thus, I do not concur.
(silence)
If there were no reality in the bequest of Gautama, how could we witness the body of the Sovereign of Truth of the two voids?

49.

‘When you check, you haven’t arrived’—black and white are not yet distinguished.

‘When you’ve arrived, you don’t check’—mixing with mud and water.

No matter that the pillar leaps into the staff—why are your noses on your faces? If you can understand this, you’ll give Isan’s water buffalo a crack of the whip. If you don’t understand yet, ‘what devil made you leave home, what devil made you go on pilgrimage?’ Speak quickly, speak quickly!

50.

With the light of the original state, wash the darkness of the long night: at that very moment, in everybody's ears will sound one, two beats of the poison drum. Using the knowledge of the nature of things, destroy infinite eons of doubts; at that very moment, under every nose life-restoring incense will be burnt a hundred, a thousand times.

How can we express this practice?

(silence)

The iron ox, head white, bears three horns; the stone girl, in her prime, has a hundred charms.

51. (Buddha-bathing ceremony)

When Zen master Wanshi was abbot at Tendo, on this day he gave a talk saying,

"The pure clear water of inherent emptiness, the radiant body of the universe: hazily distinguished, it is the being who is born. Not washing the body, not washing the dust, *subtle feeling reveals illumination, awakening to the element of water.* How can asking a question about past events compare to the intimacy of today's return? Two thousand years ago at this time the baby Buddha pointed to the heavens and the earth and made the lion's roar: Ummon, living in chaos, longing for great peace, struck him dead to feed to the dogs. Pointing east speaking of the west, making something out of nothing, he poured foul water on you, but better not get angry—right now, let's see how you take it. The Buddha says *Not grasping experience is called true appreciation.* If so, then not a single drop falls elsewhere."

Even though ancient Buddha Wanshi spoke thus, I have a further statement. What is the principle of birth?

(silence)

Totally liberated within myriad forms, there are naturally circumstances of birth. After uniformity, you turn around and newly see a living road.

What is the principle of bathing?

(silence)

Taking the broken wooden ladle of one’s own house, pouring water to bathe the Tathagata’s body.

52.

Baso sent someone to deliver a letter to Zen master Dokin. In the letter was written a single circle. Dokin opened the seal, wrote a single stroke inside the circle, then sealed it and returned it.

Hearing about this, National Teacher Echu said, “Master Dokin was still fooled by Baso.”

As I see those three people today, the National Teacher, Baso, and Dokin, all fell in the same pit. Can you get them out of the pit? If you get them out of the pit, maybe they’ll perish; if not, how could they be called teachers? To get to this realm, how should we live?

(silence; then he threw down the whisk and got off the chair)

53. (beginning of summer retreat)

Digging the sky, leveling the earth, building a ghost cave; foul smelling water and clouds sprinkle the skies. Mixing up asses and oxen along with Buddhas and Zen masters, one leads oneself by the nose.

Now tell me, how can a two-thousand-year-old case be raised today?

(silence)

Bronze head, iron forehead, yet forging even more; wooden ladle and lump of earth clap their hands and laugh.

54.

When going into the water, not avoiding the serpents and dragons is the bravery of a fisherman. When traveling on land, not avoiding the tigers and rhinos is the bravery of a hunter. When faced with swords, looking on death like life is the bravery of a general. Now what is the bravery of a patchrobed monk?

(silence)

Opening the bed roll and sleeping, setting out the bowls and eating; breathing through the nostrils, emanating light from the eyes.

But do you know there is something beyond? Eating one's fill, feeling good and lively, excreting a pile, goes beyond the personal prophecy of Gautama.

55.

Great master Shakyamuni Buddha, sitting on an indestructible seat under the tree of enlightenment, saw the morning star and realized enlightenment. He said, “When the morning star appeared, I and the beings of earth simultaneously realized enlightenment.”

Now I ask the assembly, did the beings of earth say this, or did old Shakyamuni say this? If you can’t tell, I can.

(thumping once with the staff)

This is what is learned on the bench; is there still anything to say beyond?

(thumping the staff once again)

Without going on either of these two roads, how do you speak?

(silence)

“In front of the communal hall I have met with you all.”

56.

Sun face, moon face; gruel is sufficient, rice is sufficient. A native comes, a native is reflected; plenty of firewood, plenty of water. The rice of Luling, the wheat at the front of the mountain; the founder of Zen didn't come to China, his successor didn't go to India. Each one stands like a wall miles high, everybody's nose is in front.

(thumping his staff once, he got off the chair)

57. (noon address)

When ancient Buddha Wanshi was abbot at Tendo, on this day he said,

“Fifth month, fifth day, the season of the mid sky:

On the hundred grasses behold life-giving and killing.

Sweet herbs and yellow lotus are naturally sweet and bitter;

Carrots and wolfsbane are distinctly cold and hot.

Fragrance and foulness can hardly deceive the nose;

How can rich taste fool the tongue?

With complete clear knowledge, mind and thought still,

The elder Kasyapa was able to discriminate.

“Zen worthies, that which discriminates is the intellect—venerable Kasyapa had long since annihilated the intellectual faculty. Complete clear knowledge doesn’t come from mind and thoughts. So then how to attain harmony? *When people are level, they don’t speak; when water is level, it doesn’t flow.*”

Ancient Buddha Wanshi spoke thus; how will his descendant here at Eihei say this? ‘When people are level they don’t speak’—not speaking lies, not speaking deceptively, not speaking contradictorily; it is not no speech, it is no two kinds of speech. How to say ‘when water is level it doesn’t flow’? If the ocean were ever filled, the hundred rivers would flow in reverse.

58.

Someone asked, “What is Buddha?”

Dogen replied, “Ultimately blocking the future life, separately attaining absolute extinction.”

The monk said, “Master, don’t instruct people with the teaching of the small vehicle.”

Dogen said, “I’m not instructing anyone with the teaching of the small vehicle.”

The monk asked, “Then what is Buddha?”

Dogen replied, “Ultimately blocking the future life, separately attaining absolute extinction.”

Dogen then said,

The sky is not high, the earth is not broad. Mountains, rivers, sun, and moon are without separation or interference. Everywhere is radiant light, penetrating every place. A Parsi rides an elephant into the Buddha shrine; a Handanese walks around the communal hall in bare feet. Based on what principle can it be like this?

(silence)

The bright moon follows people, like it had a reason; white clouds bring rain, fundamentally without mind.

59.

Explanation of the Dharma must be appropriate to the time; if it isn't appropriate to the time, it's all untimely idle talk.

But is there any in accord with the time?

(silence)

Expounding Zen in the country of Japan, it must be before the prehistoric Buddhas, on the other side of the King of Emptiness—it is not on a par with Omei, not in the neighborhood of Seigen. Even so, there's still no avoiding onlookers criticizing me, saying, "Tsk! This mountain savage can only talk wild fox Zen!"

60.

When a monk asked Joshu how to use the mind during the twenty-four hours of the day, Joshu said, “You are used by the twenty-four hours; I make use of the twenty-four hours—which time are you talking about?”

Although Joshu spoke thus, when I come to this, what then?
“You are used by the twenty-four hours”—I’ll allow as you understand the Zen of the masters.
“I use the twenty-four hours”—I’ll allow as he understands the Zen of Buddhas.

This is the principle transcending Buddhas and masters—what about the principle inside the house of Buddhas and masters?
(silence)
The bowl opens its mouth and eats rice.

61.

When ancient Buddha Wanshi was abbot at Tendo, in an address he quoted a monk asking Joka, "What is the original mind?" Joka said, "The rhinoceros, when looking at the pattern on the moon, grows a horn; when the elephant is startled by thunder, flowers enter its tusks."

Wanshi said, "Not identical, not separate, not grasping, not rejecting. East is east, west is west—who is above, who is below? Detailed thoroughness is going along with the mundane, establishing achievement; direct straightforwardness is according to the real without dependence. Now tell me, how does one embody this? Do you understand? In the jewel there is fire, you should believe; stop asking the sun on the horizon."

Though these two venerable masters spoke thus, right now I am not going to keep silent either. If someone asked me what the original mind is, I would reply, the emperor of gods in heaven builds a beautiful palace; Parsis of the South Seas present elephant tusks.

62. (on the Emperor's birthday)

The ancient Buddha up in heaven, the most honored among humans: descending to birth in Jambudvipa, he faced myriad nations as lord. Fulfilling the work of revival, the era of the phoenix continues forever; clearing the dust of the four seas, the design of the dragon endures eternally. Long gazing at the position of the north gate, we respectfully pray for longevity on South Mountain. One phrase brings up the whole issue, but do you comprehend it? It's the birth of the Emperor of the Hoji era; may the sacred life flourish ever more for millennia. This is everyone's expression of good wishes for the emperor; how will the subject monk of Eihei say it? The waves of the four seas calm, the dragon sleeps in peace. The nine heavens cleared of clouds, the crane flies high.

63. (ending summer retreat)

On the fifteenth day of the fourth month we clench the hand into a fist; on the fifteenth day of the seventh month we open the fist into a hand: the one expression in between transcends both extremes. What is the transcending expression? Eyelids open, nostrils clear.

64. (anniversary of master Tendo’s death)

On this day my late master sports his spirit; the family way of Buddhas and Zen masters fans up clouds. Disturbing this world, how much bitterness? The active consciousness of ignorance extends to posterity.

65. (first day of the eighth month)

When a monk asked Joshu how it is when people of the Way meet, Joshu said, “Presenting lacquerware.”

Though old Buddha Joshu has exceptional ability, yet he has no device for evening out.

If someone asked me how it is when people of the Way meet, I’d reply, “The eighth lunar month is mid-autumn—where is it hot?”

66. (3/14/1248)

Last year, on the third day of the eighth month, I left this mountain and went to Kamakura to expound the Dharma for a patron lay disciple. This year, this month, yesterday, I returned, and this morning I have taken the chair to speak.

Some people may be suspicious about this event: I crossed so many mountains and rivers to expound the Dharma for a lay disciple—this seems like esteeming a layman more than monks.

Some may also wonder if there is a teaching I haven't explained, a teaching you haven't heard. But there is no teaching I haven't explained, none you haven't heard. I only explained to him that those who do good rise, while those who do evil fall; one experiences the effects of the causes one cultivates. It was just a matter of throwing out a brick to draw forth a jade, that's all.

However, even so, this one matter I understand, explain, believe, and practice. Do you want to understand this principle?
(silence)
Intolerable—the tongue of Eihei speaks of cause and speaks of effect with reason; meditating, plowing the way, how much error? Today I've become a water buffalo.

This is an expression of expounding the Dharma—how do you make a statement of returning to the mountain?

I left for over half a year, like a solitary orb in space.

Today I've returned to the mountains;

even the clouds have a joyful air.

My love of the mountains is even more than before.

67.

Ananda asked Kasyapa, “Elder brother, outside of the Buddha’s golden-sleeved robe, which was transmitted to you, what else was transmitted?”

Kasyapa said, “Ananda!”

Ananda said, “Yes?”

Kasyapa said, “Take down the flagpole in front of the gate.”

Do you want to understand this principle?
(silence)
Calling, responding—younger brother and elder brother, the same one voice: before the extraction of the nail is finished, he pulls out the peg. “Take down the flagpole in front of the gate”—now it’s become whose dry turd?

68.

Clapping, giving a hand—the transmission and preservation by the six and twenty-eight patriarchs.

Recognizing a favor, requiting the favor—a hundred, thousand, million established teachings.

The old plum tree on the cliff's edge, the curling peach tree on the ocean. The unique dynamic is clearly evident, meditation is in everything.

Even so, when the mountain is high the snow is slow to melt; when the tree is old, spring is slow to come.

Why is it like this? Do you understand?

The aged crane dreams of the moon in the shadowless tree; bees in the flowers take the spring from the unbudding branches.

69.

One day when the World Honored One got up to speak, Manjusri struck the gavel and said, “Clearly observe the Dharma of the Dharma King; the Dharma of the Dharma King is thus.” Then the World Honored One got down.

Master Hokuto said, “Manjusri’s striking the gavel and announcing to the crowd, informing of the law of the religious monarch, should be like this. If there were a skillful interpreter in the assembly, he wouldn’t wait for the hair curl between the Buddha’s eyebrows to shine.”

His disciple, Zen elder Setcho, said, “In the crowd of assembled sages, if an adept had known, the law of the King of Dharma wouldn’t be like this. If there had been a skillful interpreter in the group, what would be the need for Manjusri to strike a beat?”

Though these two venerable masters are fellow students with Manjusri, they are not fellow students with the World Honored One.

Do you want to know the principle behind being a fellow student with the World Honored One?

The lion’s roar, a lion knows;
The Dharma of the Dharma King is just like this.
In the assembly, all are skillful interpreters;
I’d still strike two pairs of beats of Manjusri’s gavel.

70.

The Buddhas of all times and the generations of Zen masters carry forth the whole earth and hide it in the earth; they smash open the world and take out the world.

When you grasp this essential key, you can explain a foot and carry out a foot; your body is not a mass of flesh, your mind is a wall—your eyebrows are low on the spring mountains, your eyes are blue in the autumn sea. Hundreds of thousands of meditations appear in every mote of dust; innumerable teachings emerge from myriad forms.

71. (Buddha-bathing ceremony)

When Zen master Wanshi was abbot at Tendo, in an address at a Buddha-bathing ceremony, he said,

“The water of pure inherent voidness, the body of round and luminous pure wisdom: here we don’t wash the body—directly there is ultimately no dust. There is fulfillment of buddhahood, there is incarnation, there is the further shore, there is the harbor of illusion. Da-da wa-wa-—this is its beginning. Glued and patched—this is its cause. At this time, Shakyamuni Buddha doesn’t get angry even though foul water is poured right on his head—what’s the need to invoke the power of Kannon? —it naturally comes back to the person involved. Good people, when the ladle is in your hands, then what? *Without going through the experience, you won’t develop the knowledge.’*”

Our spiritual uncle, the ancient illuminate Wanshi, was a branch of Fuyo, a child of Tanka: while he spoke this way, this descendant at Eihei has a verse on the occasion:

When born, he shook the universe;
When he spoke he opened 80,000 gates wide.
Pouring water right on the undefiled body,
A scene of embarrassment, sporting the spirit.

72. (beginning of summer retreat)

When Zen master Wanshi was abbot at Tendo, he once said in an address beginning the summer retreat,

"Ordinary and holy are the same continuum, together in one house. In the land of silent light, see the span of life.

"Right now we're selecting Buddhas, go with empty mind—then there will be the blooming of flowers of enlightenment in the hills and gardens.

"Staying in retreat for ninety days, watch where you are before you've lifted a foot; protecting creatures for three months, embody the body-mind that doesn't encroach on things.

"Many bodies are in one body, peacefully abiding; one body is in many bodies, mastering the Way. Therefore it is said, 'The reality-body of Buddhas enters one's nature; one's nature merges with the Realized.' It is also said, 'Complete awareness is my sanctuary.' If you can be this way, what else is there?

"But how do you understand so as to merge with the Realized? Do you comprehend? Don't manifest physical form to the three worlds; cutting off the ten directions, clarify inherent emptiness."

Although the ancient illuminate Wanshi joins with the Realized One, he still doesn't dwell with the Realized One. Eihei today joins harmoniously with Wanshi, and studies from the same source as the

Realized One. But do you understand?

(silence)

Smiling at the raising of the flower is quite contradictory—he sure was confused by Gautama. Taking his hand, go together into the Buddha shrine; face to face, enter the monks' hall.

4. Sayings at Eiheiji

1.

Putting on shoes and going in the middle of the night takes away Bodhidharma's eyes; coming with a hat on at dawn pulls Saido's nose. One going, one coming, it's like the sound of autumn and the sound of spring. Half open, half closed, it's like sun face, moon face. Reaching back for a pillow, clearly hands and eyes pervade the body. The one who cut off his arm and presented it to the Founder alone received the teaching and attained the marrow.

Even being so, it is necessary to open the barrier on top. What is the top barrier?
(silence)

Throwing away Gautama's scriptures, precepts, and treatises, blowing sideways on an iron flute, playing the tune of the plum.

2. (on the twenty-fifth day of the fourth month)

When Zen master Engo was dwelling at Ungo, in an address on this day he said,

"An ancient said, 'It's the eleventh day of the summer session—how is the man of Cold Mountain?' Also, 'It's the eleventh day of the summer session—how is the water buffalo?' I am otherwise. It's the eleventh day of the summer session—how is the lamp and pillar? If you can pass through the lamp and pillar, then you will know the water buffalo. If you know the water buffalo, then you'll see the man of Cold Mountain. If you hesitate, I am under your feet."

While old Engo spoke thus, today I will try to explain it one by one for you. The lamp is an orange peel, the pillar is the original dry turd. As for the water buffalo—this beast, how many sprouts it eats! The man of Cold Mountain means 'you are a worldling.'

If you don't understand, I will walk on Engo's head. But do you understand the principle? If you hesitate, why are you in my fist meditating?

Even so, I would also say, it's the eleventh day of the summer session—how is it in the monks' hall? Try to say. If you can't, I'll say it for you.

(silence)

Gruel in the morning, rice at noon. When the signal is struck, meditation. Unfolding your mats, sleep.

3.

Eno, the sixth Grand Master of Zen, joined the congregation at Omei and was working in the mill. The fifth Grand Master went by himself to the mill one night and said to Eno, “Is the rice white?” Eno said, “It’s white, but hasn’t been sifted.” The fifth Grand Master knocked the mortar three times with his staff. Eno then shook some rice three times in a sifting basket, then went into the Grand Master’s room

Now tell me, do you want to meet with those two ancient Buddhas? (Dogen thumped the staff thrice) If someone said, ‘This is learned from the realm of the Buddhas and Zen masters; what is the principle of penetrating through to freedom?’ (Dogen thumped the staff thrice) If someone also says, ‘This still is learned on the bench—what is the principle of not getting involved in two or three stages?’ (Dogen thumped the staff thrice.)

4. (noon address)

The fifth day of the fifth month, the middle of the day:

In the hundred grasses you see a mountain of medicine.

The stones, big and small, discuss transcendent wisdom;

The sound of their voices circulates as far as the human world.

5.

A monk asked Ummon, “What is the expression of passing through the reality body?” Ummon said, “Hiding in the North Star.”

Ummon sure said a lot, but he only said eighty or ninety percent. If anyone asked me what the expression of passing through the reality-body is, I’d just say, “Meting out Shakyamuni, measuring out Bodhidharma.”

6.

A monk asked Sekiso, "*The buddha-nature is like space*—how is that?"
Sekiso said, "When reclining, it exists; when sitting, it does not."

Today I will try to explain this for you. How about Sekiso's saying *when reclining, it exists*? The jade wheel turns—ha, ha! What about Sekiso's saying *when sitting, it doesn't exist?* Meeting directly without mutual recognition.

Inquire!

7.

The potential before time, the seal behind the elbow: in use, there are no traces; empty, yet there's integrity.

What is this like?

Having set up the flag of ignorant active consciousness, taking down, picking up—a piece of dry crap.

8.

Birth has no whence, carrying forth and carrying forth again. Death too has no whither, carrying away, carrying away again. Ultimately, how is it? If the mind does not differ, myriad things are one suchness.

9.

Sometimes I speak deeply of entering noumenon, just wanting you to be in a peaceful state.

Sometimes I set up teaching devices, just wanting you to sport spiritual powers freely.

Sometimes I gallop away beyond the senses, just wanting you to shed body and mind.

Sometimes I enter into self-experienced absorption, just wanting you to pick up what comes to hand.

If someone suddenly came forth and said to me, ‘What about transcendence?’ I’d just say to him, ‘The dawn breeze polishes the dusky smoke clean; dimly, the green mountains present a picture.’

10.

Nansen was asked by grandee Lu, “Please explain the truth for the people.”

Nansen said, “How would you have me explain it?”

Lu said, “Don’t you have any methods?”

Nansen said, “What do they lack?”

Lu said, “What about the four kinds of birth in six ways of being?”

Nansen said, “I do not teach them.”

The grandee had no reply.

This mountain savage did not come down from Mt. Nansen for over thirty years, but the ghosts and sprites finally got to him.

Though he spoke this way, if it were me, if someone asked me to explain the truth for the people, I’d say, ‘I’ve been explaining it for a long time.’

If he said, ‘What about the four kinds of birth in six ways of being?’ I’d say, ‘Here luckily I can crap once and that’s enough—why be concerned about those four kinds of birth in six ways of being?’

11.

When you climb a mountain you should reach the top; when you dive into the ocean, you should reach the bottom. Climbing a mountain, if you don't reach the top, you don't know how wide sky and earth are. Diving into the ocean, if you don't reach the bottom, you don't know the depths of the sea.

Once you know the breadth and depth, with one kick you kick over the four oceans, and with one push you push over the polar mountain. The one who arrives home with hands free in this way, why doesn't he know? Sparrows cry, crows caw among the cypress trees.

Do you want to understand?
(silence)
Gazing at the tree, walking around, for twenty-one days;
The morning star appeared, shining in the cloudy sky.
At ease sitting through a diamond seat,
Who'd figure in our house there'd be wall-gazing?

12.

A monk asked National Teacher Echu, “In the Teachings we only read that sentient beings attain buddhahood; we do not see any prediction of buddhahood for inanimate things. Among the thousand Buddhas of the eon of virtue, which was an inanimate Buddha?”

The National Teacher said, “It’s like a crown prince before assuming the throne; then he’s just an individual. After he assumes the throne, the whole land all belongs to the king; how could the land separately assume the rank? Now when just the sentient beings receive the prediction and attain buddhahood, the lands in all direction are all the body of Rocana Buddha. How could there be a prediction for the inanimate?”

The old illuminate Wanshi said, “The Buddha within the land manifests his body in every place; the land within the Buddha is *thus* in every atom. Can you comprehend? (silence) The six nations are naturally clear of disturbance; one person alone sets up the foundation of peace.”

Since the old illuminate spoke thus, how could I have nothing to say?
The Buddha in the land—throughout the body, the whole body.
The land in the Buddha—naturally thus yet not so.
Can you comprehend?

(silence)

The host within the host, the master of masters—going beyond objects, transcending person, setting up

the imperial foundation.

13.

Polishing a tile to make a mirror—this is meditation. Steadfastly contemplating, is the path far? Wanting to go to the Other Side seeking a glimpse, then you come back to This Side, silently.

But tell me, is Eihei the same as the ancients, or different? Please try to say. If you can't tell, I'll say for you. (after a silence, he hit the seat with the whisk handle and exited)

14.

(holding up the staff) Holding it up sideways, using it upside-down, opening the eyes of the Buddhas, going to light, coming from darkness, knocking off the noses of the Patriarchs—at just such a time, Maudgalyayana and Shariputra gulp their breath and swallow their voices, Rinzai and Tokusan laugh aloud. Tell me, what do they laugh at? (leaning the staff against the wall) Idly leaning against the wall, as before it is black.

15.

Where is this here? You can't say it, you can't practice it, can't enter the room, can't go up in the hall, can't comment, can't enter the gate, can't get free. What stages are there? It's not that there is no practice or realization. The high places are high level—this is the nine mountains and the polar mountain. The low places are low level—this is the eight seas and the great ocean. 'Beyond, it's not named so-and-so'—there's simply no second person.

16. (anniversary of the death of Rujing, Dogen's teacher)

On this day Tendo went on pilgrimage the wrong way; he didn't go to the sacred mountains of Celestial Peak and Five Peaks. For myriad miles, alas, there's not an inch of grass; the old master of Isan has become an ox.

17.

Shakyamuni Buddha declared to humans and angels, “By the highest conditions one is born on the southern continent; by the lowest conditions one is born on the northern continent.”

Now I ask you, what are the lowest conditions?
Shitting and pissing.

What are the highest conditions?
Eating gruel early in the morning, rice at midday; sitting in meditation in the first and last parts of the night, sleeping in the middle of the night.

18. (on the anniversary of Rujing's death)

On this day Tendo turned a flip and stomped over the donkey's womb and the horse's womb. What a mess—the bottom of the bucket fell out, and the Soto school has come through an ancestral teacher.

19. (mid-autumn)

(describing a circle with the whisk) What is this? Which moon is this?

It is exactly the second moon.

Is it just sun face, moon face? It transcends light and dark.

Can you call it the eye of a Zen monk? Can you call it the eye of the Buddhas?

Can you call it the moon full in the sky? Can you call it the moon at half in the human world?

How about 'the ancients gazed at this moon, the people of today also gaze at this moon; how was the state of mind of the ancients?—It can hardly be explained to people of the present'?—can you call it this?

Last night I made this into two; one piece fell into the autumn water; the boat monk picked it up, made it into a hook, and fished throughout the rivers and oceans, fishing out all the golden fish, making his descendants speak three inches from the hook. The other piece flew up the edge of the evening clouds; master Shiko bent it into a bow, shot deer and shot half a sage. However, he didn't yet know in one shot, half a shot, there's life-giving, there's killing.

In some places the moon is called the jade rabbit; some places it's called an unfired tile.

Though I speak this way, this is what is learned on the bench. (describing a circle) If it's said here, how is it?

Does everyone want to comprehend?

(a silence)

Polishing a tile into a mirror, hang it on the edge of the sky;
People say the moon of mid-autumn is a single sphere.
At crazily using effort, who wouldn't laugh?
The active consciousness of ignorance is not its cause of origin.

20.

An ancient said, "The World Honored One's state of mind was unknown to Kasyapa; Kasyapa's state of mind was unknown to Ananda. Ananda's state of mind was unknown to Sanavasa; and so on, till I have a state of mind that you don't know either."

At that time a monk asked, "Who *can* know your state of mind?"
The ancient said, "Real gold does not need to be tested in a furnace; the spiritual flower of enlightenment is thoroughly fresh."

Though the ancient spoke this way, I would not say it this way. The World Honored One's state, even the World Honored One didn't know; Kasyapa's state, even Kasyapa didn't know; Ananda's state, Ananda didn't know; Sanavasa's state, Sanavasa didn't know. I too have a state that I don't know. If someone came forth and asked the reason for not knowing, I'd answer, "Tomorrow there's a feast in the hall of great compassion."

21. (9/1)

Sitting at rest on a cushion, ponder the imponderable. Drumming up the spirit, how strange seem the ghosts and sprites.

The old monk living on the mountain swallows the Buddhas and sentient beings in one gulp; the lion crouching on the ground catches rabbits and fierce elephants with one grab.

Having smashed the tile polished to strive for buddhahood, seating the Buddha, you laugh off the net of doubts of the three and five vehicles. Just don't follow others to understand the Way and illumine the mind; why fear their errors and illusions?

Casting off forever the simple transmission of direct pointing, it's just receiving the empty, continuing an echo.

Do you want to comprehend the principles I have been talking about?
(silence)
The five petal flower opens in a spring beyond time; the single disc of the moon is white in the dawn sky.

22.

“Directly pointing to the human mind” is a staff; “mind itself is Buddha” is a fist. Indulgently helping you, unexcelled enlightenment, is a great rest.

23.

Going into the ocean to count the grains of sand is a vain waste of energy; polishing a tile to make a mirror is useless effort.

Don't you see—the clouds on the highest mountain gather and disperse spontaneously—what near or far is there? The flowing water at the bottom of the canyon follows the curves and the straits, without *that* or *this*.

The everyday activities of living beings are like clouds and water, but clouds and water are free whereas people are not. If they get to be so, where would the routines of the world arise?

24.

Everyone holds a luminous jewel, all embrace a precious gem: if you don't turn the light around and reflect back, you'll wander from home with a hidden treasure.

Haven't you heard it said?-- *In the ear it is like the great and small sounds in an empty valley, none not complete; in the eye it is like myriad images under a thousand suns, none able to escape casting shadows of their substance.*

If you seek outside of sound and form, you'll hinder the living meaning of Zen.

25.

When *the mind rings* it must be emptiness ringing; if you say the mind rings, actually the chimes ring.

If the wind and chimes don’t ring, the mind doesn’t ring—how can you call it the mind ringing?

26.

People of the past occasionally appeared in the world and said, "*Haunting the grasses and trees* is the body-mind of the ancient Buddhas," yet they have never said, "Body, feeling, mind, and phenomena, are the eyes of the Zen Masters."

Now tell me, are the body-mind of the ancient Buddhas and the eyes of the Zen Masters the same or different?

(thumping down with his staff once, he got down from the seat)

27.

The arriving geese, the migrating orioles, are all Buddha works of the Jeta grove. The blooming flowers, the red foliage—none are not the family way of Shaolin. Those who attain simply mount sound and straddle form, transcending seeing and hearing, personally merging with the other.

But tell me, what about the practice of Vipasyin Buddha?

(silence)

"Upholding the ancient way in action and repose, not falling into a state of passive quietism."

28.

The body-mind which is *just this* is not the aggregate of clusters. Subtly existing, standing out, how could it be an object of emotion?

Without coming or going, it responds to sound and form. Returning to the self, it overturns the middle and thence enters the sides.

Beyond relativities, the feet touch the ground; what birth or death is there?—the spirit soars to the skies.

Even being so, don't say that killing Buddha ultimately has no result. The way to attain buddhahood is sitting meditation.

29.

Venerable Shanavasa asked Upagupta, “How old are you?”

Upagupta replied, “I’m seventeen years old.”

The teacher said, “Is your body seventeen, or is your nature seventeen?”

Upagupta replied, “Your hair is already white, master; is it your hair that’s white, or your mind that’s white?”

The teacher said, “Only my hair is white; my mind is not white.”

Upagupta said, ‘My body is seventeen; it’s not my nature that’s seventeen.”

Assessing these two venerable ones, I would say this: yes, but what do you call the body, what do you call nature, what do you call the mind, what do you call hair? One calls nature the body, one calls mind the hair. Laughable—one gain, one loss.

Even so, if someone asked me what the preceding principle is, I’d just say, “Greedily gazing at mountains in spring and mountains in autumn, you still don’t escape one die having two faces.”

30. (on starting up the hearth)

Before spring the plum flowers blossom; a wearer of the patch robe brings them up to make a hearth. Carrying on negotiation in a warm place, in spite of dozing off we can sympathize with Hyakujo's unnecessary effort.

31.

Gensha said, “Now all say that they take after Shakyamuni, but I say Shakyamuni and I were fellow students. You tell me, who did we learn from? Do you understand?”

Even though Master Gensha spoke this way, he was just used to running away from this father and wandering destitute in other countries; he had not yet arrived at the state where you settle yourself and establish a life. And he did not know there would be Eihei today emerging in the world with something to say.

Now I say for Gensha, if you say “Shakyamuni and I were fellow students,” you must have learned from that Shakyamuni and succeeded to that Shakyamuni—why do you demand to know like this?

(silence)

Not only Gensha, but all Buddhas and Zen masters as well, have been dancing around inside Shakyamuni’s cave all along.

32.

Handed on Buddha to Buddha, transmitted master to master, say, what is transmitted what is handed on?

If you want to know the ultimate point, you'll see that even if the Buddhas of past, present, and future and the masters over the ages all joined hands they could not draw it out.

If you try to discuss, I am in your nostrils. At such a time, then what?
(silence)
Though you say the mountain scenery of Eihei is fine, the highest peak is still ahead.

33.

To study the Way, you must know it is not at all easy. This is why Rinzai spent twenty years on Mt. Obaku, planting pine and cedar, yet still did not yet thoroughly apprehend Obaku's meaning. Tokusan was at Ryutan for thirty years, working as an attendant, yet still didn't understand Ryutan's meaning. Profoundly pitiful, profoundly pitiful.

Even so, these days if you look for the likes of the stinking fists of Rinzai and Tokusan, east, west, south, north, after all they can't be found.

Haven't you read,
On top of Mount Wutai, the clouds are steaming rice;
In front of a Buddha shrine, a dog is pissing skyward.
Atop a monastery flagpole, buns are steaming;
Three monkeys pitch pennies at night.

If you can get the gist here, this is the meaning of the twelve-part teachings of the Three Vehicles.
Then what about the meaning of the founder of Zen coming from the West?
Do you want to understand?
(silence)
Lead yourself by the nose yourself; look for the lotus in fire in the heart of water.
Inquire!

34.

Nansen said to a group, “Maser Baso said ‘Mind is Buddha.’ He also said, ‘Not mind, not Buddha.’ I do not speak in this way. It is not mind, it is not Buddha, it is not a thing.”

He also said, “Mind is not Buddha, knowledge is not the Way.”

He also said, “The ordinary mind is the Way.”

Since the two old fellows have spoken thus, I, elder of Eihei, do not also speak thus. I ask you, moreover, Baso and Nansen, what place is this here to say ‘mind,’ to say ‘the Way,’ to say ‘things,’ to say ‘Buddha,’ to say ‘not Buddha,’ to say ‘not mind’? You should know one whole, with no second, the mountains and rivers uniquely revealed in the ten directions. Cognitive awareness is not the Way; Buddha-nature is also conditional.

Why so?
Return the cost of meals.

How about the ultimate?
(silence)
Gourds are wrapped in gourd vines.

35.

Making a living in a mountain ghost cave, a wild fox spirit displays miraculous powers. There is a qualification for handling a begging bowl; don't join in with myriad forms.

Try, please to say right away—whose family manner is this?

(silence)

Shiko's dog, the turtle-nosed snake of South Mountain.

36.

Even if body and mind drop off, nevertheless people take it to be the original source. Reality is beyond extinction and eternity, yet there are still those who go off on their own speaking of falsehood and truth.

Therefore it is said, “Not repudiating Buddha means seeing Buddha in every atom; not deviating from scripture is hearing scripture in every element.”

Do you want to get the personal direction of Spiritual Mountain?
Rocks great and small come nodding.
(silence)
Thirty years later, don’t misquote this.

37.

The grip of the begging bowl, the corner of the kesa; a staff blossoms and bears fruit, a cushion produces roots and grows sprouts.

Shakyamuni is at the gate, Dipankara is on the road back.

There is no body or mind inside or outside, no Buddhas or Patriarchs past or present.

Master Joshu of the north, Master Seppo of the south, though they don't recognize each other on meeting, get to meet without recognition.

Do you want to absorb this principle?
(silence)
A mindless wayfarer can be like this; if you haven't attained not minding yet, it will be very hard.

38. (address on the winter solstice)

The ancient Buddha Wanshi, while living on Mt. Tendo, said in an address on the winter solstice, 'When yin reaches the ultimate, yang is born; when the power is exhausted, the state changes. The blue dragon, leaving behind its bones, gallops off; the dusky leopard enshrouds itself in mist and changes. If you want to take the skulls of the Buddhas of past, present, and future and string them on one rosary, don't speak of light and darkness—in reality it's *Sun Face, Moon Face.* Even if you could fill a measure to even the scales, you would still lose to my selling dear and buying cheap. O Zen worthies, do you understand? The shiny pearl in the bowl rolls by itself without being pushed.

'Seppo asked a monk, "Where are you going?" The monk said, "I'm going to do chores." Seppo said, "Go." Ummon said, "Seppo knows people by their words." (Wanshi said) Don't move—if you move, thirty blows. Why so? *The white jade is flawless—by carving an inscription on it, the quality is lost.*'

Since Zen master Wanshi has spoken thus, Eihei has something further to say. Today the discipline, concentration, insight, liberation, and liberated knowledge and vision of the supremely subtle true teaching are fulfilled, producing supreme true enlightenment, unregressing, irreversible. Ummon's wooden horse gallops neighing, Isan's elephant driver adapts successfully. The noses of the Buddhas of past, present, and future are strung on one long line; large and small rocks, long and short wood, the face of the clear sky, and the face of the stable earth contribute assistance—the measure is full, the balance is even—on the spot market, they buy dear and sell cheap. The bright pearl in the bowl rolls around by itself. How? The grand, dignified original host in myriad forms, the clearly evident Zen master in the hundred grasses.

39. (address on the eighth day of the twelfth lunar month, anniversary of Buddha's awakening)

'The snowball strikes, the snowball strikes'—knocking open the blossoms of the cold plum trees in the snow.

The morning star in the sky above, a wooden ladle on the ground; every year this day comes before spring.

40. (thanking the duty distributor)

An iron hammerhead with no hole thunders; at the time, it smashed wild fox Zen. This morning, do you want to know the point?

A December lotus on Mt. Daiyu.

41. (thanking the temple superintendent)

Hogen asked superintendent Gensoku, “Whom have you seen?” Gensoku said he had seen Chan Master Seiho. Hogen asked him what that master said. Gensoku replied, “I asked him what my self is, and he answered, ‘The fire god comes looking for fire.’” Hogen asked, “How do you understand this?” Gensoku said, “The god of fire is associated with fire; to seek fire by fire is like seeking the self by the self.” Hogen said, “Even understanding this way, how could you get it?” Gensoku said, “I am just thus; I don’t know what you mean.” Hogen said, “You ask me, and I’ll tell you.” Gensoku said, “What is my self?” Hogen said, “The god of fire comes looking for fire.” At these words Gensoku was suddenly enlightened.

Now at Eihei I have exerted all my strength to compose a verse to thank superintendent Tai:

(silence)

‘The god of fire comes seeking fire’—
Coming right upon smoke, don’t stop now.
Sporting the gold star with clarity,
On the year-end apricot a pattern blossoms on the old branches.

42. (requesting a temple supervisor)

The prediction given on Spiritual Mountain is the grip of patchrobed monks; getting the marrow at Shaolin is the root and stem of descendants. Transcending the old, transcending the new, accord with the former, accord with the latter. The cook's quarters, the superintendent's quarters, rice in the bowl, water in the bucket; though ten thousand years in a moment of thought is appreciated, clearly it is three qualities and six flavors. Is it only meeting on a narrow road? You assist the nobility of the inner sanctum.

At just such a time, what is the livelihood that is manifestly fulfilled? People, do you want to comprehend?

(silence)

When the spring fruits are full, enlightenment's complete.

One night flowers blossom and the world comes to be.

43.

Inner ordinary states, outer ordinary states—bamboo in the mountains, oak in the yard.
Partial sainthood, consummate sainthood—spring flowers, autumn moon.

When you have found out the realm of Zen, there is no Zen; when you clarify the realm of desire, there is no desire.

There is no one in the world who understands Zen; in China they're all slurpers of dregs. To say it is like something misses it; it is not a companion of myriad things. What stages are there? What's the use of the Other Side?

44. 12/25

The year is about to end, and again we'll meet the spring—how could the conditions of birth and death trouble people?

Bringing up a thousand differences and myriad distinctions, make them one whole, free of senses and objects.

Even so, don't approve your own pure body of reality.

45. (new year's day)

Zen master Wanshi said in a New Year's Day address,

Sitting meditating on New Year's Day, myriad things naturally thus,

Each state of mind absolute, Buddha after Buddha appears.

Pure and white, a hundred per cent, the snow on the river—

Mr. Hsieh's satisfied in his fishing boat.

Inquire!

(silence)

It is very felicitous to sit meditating on New Year's morning; the patchrobed monks' work on the Way is peaceful. Everyone's smiling face, the colors of spring; the begging bowls of the Buddhas appear. A song of the apricot, snow on a thousand peaks, Mr. Hsieh is satisfied with his fishing boat.

46.

Everyone, learning the Way is not at all easy. That is why ancient sages, worthies of the past, studied in the assemblies of teachers for some twenty or thirty years to thoroughly master it. Ungan and Dogo worked on the Way for forty years and only clarified this matter. Daie of Nangaku studied with Sokei for fifteen years; Rinzai stayed on Mt. Obaku planting pine and cedar for thirty years to master this thing.

So you brethren on this mountain should value time and so sit meditating to master the Way. Don't be drawn by circumstances. If circumstances drag you into a conventional home in the material world, you're wasting limited time.

Even in looking up, snapping your fingers and sighing in lament you should be careful of wasting even a little time. This is valuing the spiritual body; this is valuing sitting meditation.

When the Founder came from the West, he didn't perform any practices, didn't lecture on scriptures or treatises; for nine years at Shaolin he just faced a wall and sat meditating, that's all.

Sitting is the treasury of the eye of the true teaching, the subtle mind of nirvana. Passed on face-to-face from successor to successor, personally receiving the secret seal, the bones and marrow of teacher and apprentice are transmitted by accord of realization. Only this is true, nothing else.

Therefore when Emperor Wu of Liang asked the Founder, "What is the supreme meaning of the holy truths?" The Founder said, "Empty, nothing holy." The emperor said, "Who is answering me?" The Founder said, "Don't know."

It is this “don’t know” that no one has known for generations. Now in the monasteries of present-day China, those who sit in the chief seat and are called teachers of men and gods have never yet managed to understand. How miserable! How much less in our country of Japan is there anyone who has attained this understanding!

Do you people want to understand the Founder’s not knowing? In the house of the Buddhas and Zen masters there are originally no principles of the nature of mind, the nature of Buddha, or the nature of consciousness. It’s just that there is movement and activity due to a combination of causes and conditions, wind and fire; but ignorant people take the movement and activity to be a conscious spirit.

People, do you want to understand this principle?
(silence)
Empty, nothing holy, don’t know—
You get the skin, flesh, bones and marrow.
If anyone inquires further,
Have him bow thrice and stand there.

47. (tenth day of the first lunar month)

A monk asked Tosu, “What is the first moon?”

Tosu said, “Early spring is still cold.”

The monk asked, “What is the second moon?”

Tosu said, “Mid spring gradually warms.”

Although Tosu spoke thus, discussion of the first moon and second moon comes from the Scripture of Complete Enlightenment. This evening at Eihei I have something to say to mendicants. If someone asked me what the first moon is, I’d say gruel is sufficient, rice is sufficient. And if someone asked what the second moon is, I’d say hay is sufficient, water is sufficient.

If anyone asks what the logic of this is, I’d say when you bring it up to view in the hundred flora, it nurtures the spring in every twig and every leaf.

48.

Body and mind shed is good meditation. With intense effort, control is asserted. Conditioned consciousness is uncertain and unreliable.

It's not other, not self, not being, not conditions. Even so, eating breakfast is first.

49.

An ancient Buddha said, "Each of the four gross elements has its nature, each of the four gross elements has its manifestation." Today at Eihei I too will discuss the nature and manifestation of the four gross elements for mendicants.

The nature of earth is wall-gazing.
The nature of water is washing begging bowls.
The nature of fire is to be brought by the cook.
The nature of wind is a fan in winter.

As for the manifestations of the four gross elements,
The manifestation of earth is stillness.
The manifestation of water is eyes.
The manifestation of fire is the Buddhas of past, present, and future expounding the teaching.
The manifestation of wind is nostrils.

Tell me, is my statement the same as the ancient Buddha's, or different?
Do you want to be completely sure?
(silence)
An eagle in a snowy nest—there is difference within sameness.
A crow on a black horse—there is sameness within difference.

50.

Production and destruction come from nowhere; Reiyun, who was enlightened on seeing peach blossoms, is worth a smile, living longer than a hundred-year-old peach pit. Delusion and enlightenment stay in their places. The spring wind is delightful; it belongs to the cold apricot of the first lunar month. Even so, as before the green mountains are unchanging aquamarine.

51.

Stopping is like the ocean admitting a hundred rivers. When you reach here, there is neither inclination nor opposition.

Letting go is like a deep lake ridden by a swift wind. When you come here, there is inside and outside.

The Buddhas do not know there is; cats know there is.

(silence)

The mysterious subtle secret of the Zen masters is not to be settled with the heart.

52.

Our Buddha said to his disciples, “There are four stations of mindfulness for people to rely on. The four points of mindfulness are viewing the body as impure, viewing sensation as painful, viewing mind as inconstant, and viewing phenomena as having no identity.”

Eihei too has four points of mindfulness: viewing the body as a skin bag, viewing sensation as a begging bowl, viewing mind as walls and tiles, and viewing phenomena as old man Lee becoming drunk when old man Jo drinks wine.

People, are Eihei’s four points of mindfulness and the ancient Buddha’s four points of mindfulness the same or different?

If you say they’re the same, eyebrows will fall.
If you say they’re different, body and life are lost.

53. (commemoration of Buddha's final nirvana)

When the demon of death saw Buddha, the Buddha's demon laughed, disturbing humanity and the heavens; their mourning has not yet ended.

Don't be suspicious of me for not laughing or crying; even the Buddhas of the ten directions lower their heads.

This pertains to everyone. What about the lot of a patchrobed monk?

(silence)

Thoroughly studying life, you find out about death; letting go and holding still show off style.

54.

Folks who study Buddhism first should know what the Buddhas and masters have said, which is not to be confused with outside paths.

Brethren, you should know that statements such as “There is no light and no darkness,” “Stop the darkness to return to the light,” “Light and dark are one,” “good and evil are one mind,” are all views of outsiders. If you accept outsiders’ views as the path of Buddhas and masters, that is more ignorant than taking a rock to be a jewel.

Brethren, have you not read Sekito’s statement, “Right in light there is darkness; don’t treat it as darkness. Right in darkness there is light; don’t see it in terms of light.”

Do you want to know our ancestor Sekito’s statement, “Right in light there is darkness”? (Dogen planted his staff)

Do you want to know ancestor Sekito’s “Right in darkness there is light”?

(Dogen planted his staff)

Why did the ancient teacher say, “Don’t treat it as darkness”? Do you want to understand this principle?

(Dogen planted his staff)

Why did the ancient teacher say, “Don’t see it as light”?

(Dogen planted his staff)

The ancient teacher also said, “Light and darkness are relative, like stepping forward and back.” People, do you want to know stepping forward and back?

(Dogen planted his staff twice and said) You cannot call a step forward a step back, and you cannot call a step back a step forward.

What is this principle?

(Dogen planted his staff twice)

55.

I recall, before Gyuto had met the Fourth Patriarch, a hundred birds brought him flowers. After they had met, the birds no longer brought flowers. I have a verse:

Holding flowers in their beaks, the hundred birds presented them to Gyuto.
Tosu at first acted like an oil seller.
The talented and untalented are thirty miles apart;
Past and present have managed to speak of progress and practice.

56.

One day the National Teacher of Great Realization called his attendant. The attendant responded. He called three times, and each time the attendant responded. The National Teacher said, “I thought I was ignoring you; after all it is you who are ignoring me.”

The National Teacher called his attendant three times, and three times the attendant answered. Buddha and demon equally discern what’s coming; the dog and Joshu have no Buddha-nature. “I ignore you,” not being companion of myriad things; “you ignore me,” supposing foreigners’ whiskers are red and even having a red-bearded foreigner there.

Even so, do you still want to fully ascertain the National Teacher’s ultimate point?
(silence)
Even if a hundred thousand lions roar, why be afraid?
In the heavens above and the human realm, an old wild fox.

57.

All things are produced by causes and conditions. This teaching explains causes and conditions. The conditions of this teaching reach an end; the Great Teacher has said so.

Looking into this principle, what do you make of it?

If Ashvajit heard it, his root of life would be severed; if Shariputra heard it, his face would crack open. This is ordinary tea and rice in the house of the Buddhas and Zen masters; if you are descendants of the Buddhas and Zen masters, you need to set up a kingdom of jewels on Vairocana's crown, and turn the wheel of the great teaching equivalent to Tozan's transcendence.

But tell me, what is turning the wheel of the great teaching?
(holding up a whisk)
Even if you can turn it, you still can't escape Eihei's whisk.

58.

Existing alone, independent, untrammeled, complete reality is clearly evident merged in myriad forms, standing out lively where there can be no doubt. It is like the moon reflected in water, not flowing in the flow; like wind blowing in the sky, which does not move with its movement.

If you comprehend all this, you won’t ride a golden horse through a slum, but wear tattered clothes on the way back.

59.

The eye is not an organ; a real soapberry bead.

Peach blossoms are not form; Rinzai’s naked mass of flesh.

Consciousness is not awareness; there once was a wink on Spiritual Mountain.

The mind cannot assess by thought; at Shaolin transmission of the marrow was realized.

Why like this?

Do you want to comprehend?

(pause)

Spring rain, spring breezes, spring plants and trees; yellow bush warblers, worms, and frogs. If you cannot wonder about what I say, why should Reiyun have seen the peach blossoms?

60.

My late teacher said to an assembly, “Studying Zen means shedding body and mind.” Do you want to understand this principle?

(silence)

Sitting straight, when body and mind are shed,
the nose of the founding teacher is a flower in the sky.
He correctly communicated absorption in wall-gazing;
descendants of later generations spoke falsehoods.

61.

The correct method accurately communicated from Buddha to Buddha, master to master, is just sitting. My late teacher Tendo instructed a congregation, “Do you all know the story of Zen master Hojo of Daibai calling on Great Master Baso? He asked Baso, ‘What is Buddha?’ Baso said, ‘Mind itself is Buddha.’ He thereupon bowed and left, and went up to the summit of Daibai (Big Apricot) Mountain, where he ate pine pollen and wore lotus leaves, spending the rest of his life sitting meditating day and night, nearly thirty years. He was not known to kings or ministers, and did not go to invitations of patrons or donors. This is an excellent example of the way of Buddhas.”

It may be deduced that sitting meditation is post-enlightenment practice. Enlightenment is just sitting meditation, that’s all. This mountain is the first to have a communal hall; this is the first it has been heard of in Japan. The first one has been seen, the first one has been entered, the first one has been sat in. This is lucky for people who study the path of Buddha.

A monk subsequently said to Daibai, “What principle did you realize when you met master Baso, that you dwell on this mountain?”

Daibai said, “Baso told me, ‘Mind is Buddha.’”

The monk said, “Baso’s Buddhism is different these days.”

Daibai said, “How is it different?”

The monk said, “These days he says, ‘Not mind, not Buddha.’”

Daibai said, “This old fellow confuses people no end. Let it be, for him, ‘not mind, not Buddha,’ for me, simply, ‘mind is Buddha.’”

The monk went back and recounted this to Baso. Baso said, “The apricot is ripe.”

So someone who has understood mind itself is Buddha gives up human society, goes deep into

mountain valleys, and just sits meditating day and night. The brethren on this mountain should simply focus solely on sitting meditation. Don't waste time; human life is impermanent. What are you waiting for? I pray, I pray.

Do you want to understand the principle of 'mind itself is Buddha'?
(silence)
'Mind itself is Buddha' is very hard to understand. 'Mind' is walls, tiles, and pebbles. 'Buddha' is a mud ball, an earth clod. Baso speaking up was dragging mud and dripping water; Daibai waking up was haunting the weeds and woods. Where is the identity of mind and Buddha?
Huh!

62. (Buddha-bathing ceremony address)

Wanshi said in an address at a Buddha-bathing ceremony,

"The water of pure inherent voidness, the body of round and luminous pure wisdom: here we don't wash the body—directly there is ultimately no dust. There is fulfillment of Buddhahood, there is incarnation, there is the further shore, there is the harbor of illusion. Da-da wa-wa-—this is its beginning. Glued and patched—this is its cause. At this time, Shakyamuni Buddha doesn't get angry even though foul water is poured right on his head—what's the need to invoke the power of Kannon? —it naturally comes back to the person involved. Good people, when the ladle is in your hands, then what? *Without going through the experience, you won't develop the knowledge.'"*

Have two dragons each bring water, while Maya pours it over the body of the newborn. It's like playing the music of the heaven of satisfaction, as if steeping in the six sense fields of the human world. A lump of clay, held still, has been made into a Buddha; the moon reflected in the water, strained out, is recognized as spirit.

The ocean of vows of great compassion is boundless, ferrying people over the harbor of pain.

This is really the beginning of the first incarnation: "Only I alone am honored" is really the cause. A good time; aged without aging, he stopped folly, stopped greed, and stopped rage. Increasing the strength of the wooden ladle of Spiritual Mountain is someone who shows up in the cave of patchrobed monks. Benevolent ones, if the handle of the ladle were in your hands, what would you do?

The humblest person, the highest wisdom.

63.

Chronic compulsions, acute compulsions—

Mind itself is Buddha.

“Throughout the body,” “All over the body”—

“What thing” is “No thing.”

Anyone who asks “How so” gets a swipe across the face.

64. (beginning summer retreat)

When Zen master Wanshi was abbot at Tendo, he once said in an address beginning the summer retreat,

"Ordinary and holy are the same continuum, together in one house. In the land of silent light, see the span of life.

"Right now we're selecting Buddhas, go with empty mind—then there will be the blooming of flowers of enlightenment in the hills and gardens.

"Staying in retreat for ninety days, watch where you are before you've lifted a foot; protecting creatures for three months, embody the body-mind that doesn't encroach on things.

"Many bodies are in one body, peacefully abiding; one body is in many bodies, mastering the Way. Therefore it is said, 'The reality-body of Buddhas enters one's nature; one's nature merges with the Realized.' It is also said, 'Complete awareness is my sanctuary.' If you can be this way, what else is there?

"But how do you understand so as to merge with the Realized? Do you comprehend? Don't manifest physical form to the three worlds; cutting off the ten directions, clarify inherent emptiness."

Although old Buddha Wanshi accords with the Realized One, his descendant at Eihei accords with old Buddha Wanshi.

Do you comprehend this principle?

(silence)

Mendicants in retreat are collectively adept; why bring up ordinary and holy to determine a whole life? Once patchrobed monks are taken in tow, the five-petal flower is even more fragrant in summer.

One portion of food set out for the most evil king of demons makes him lose the place where he abides and lives. Sifting over and over for the frog's oceanic moon engages the intent to leap out of the net onto the bank.

The Buddhas of the ten directions are gathered on Eihei's staff for the retreat; Eihei's staff masters the Way on the crowns of the Buddhas of the ten directions. Therefore it is said, "The reality body of the Buddhas enters into our nature, our nature merges with the Realized," and "Total awareness is our sanctuary; body and mind staying in retreat is the knowledge of equality." If you can be like this, what else is there that can merge with the state of realization?

In utter silence, the ninety-day summer retreat transcends all forms; immobile, without bias, twenty kinds of emptiness.

65.

An ancient said, “Mind itself is Buddha,” but now few are found who understand. Even though he said “mind itself,” this does not refer to the five consciousnesses, six consciousnesses, eight consciousnesses, nine consciousnesses, or mental elements. And it is not *citta* [thought] or *hrdaya* [heart] either. Apart from these, what mind can be considered mind itself? It is not cognition, attention, knowledge, understanding, intuition, perception, and so on.

When you get to this state, who understands “Mind itself is Buddha”?

Among Baso’s successors were over eighty teachers. Only one, Zen master Nyoe of East Temple in Henan, understood the principle of “Mind itself is Buddha.” Why do I say this? After Baso had left the world, this master always found it problematic that disciples kept repeating and memorizing the saying “Mind itself is Buddha,” and he reflected, “Where does Buddha abide, to say ‘mind itself’? Mind is like an artist, yet said to be identical to Buddha.” Finally he said to a group, “Mind is not Buddha, knowledge is not the path; you’re notching the boat to mark the place of a sword that’s long gone!” In his time East Temple was called a Zen cave.

The principle of “Mind itself is Buddha” is like this—by all means, don’t get confused, ever!

66. (twenty-fifth day of the fourth lunar month)

Zen master Engo said,

"An ancient said, 'It's the eleventh day of the summer session—how is the man of Cold Mountain?' Also, 'It's the eleventh day of the summer session—how is the water buffalo?' I am otherwise. It's the eleventh day of the summer session—how is the lamp and pillar? If you can pass through the lamp and pillar, then you will know the water buffalo. If you know the water buffalo, then you'll see the man of Cold Mountain. If you hesitate, I am under your feet."

The summer retreat has reached the eleventh day. What time is it? If you can understand what time it is, you can pass through the lamps and pillars. If you can pass through the lamps and pillars, you recognize the water buffalo. If you recognize the water buffalo, then you see the man of Cold Mountain.

If you happen to hesitate, Eihei will be where you walk, stand, sit, recline, dress, and dine.

67. (first day of the fifth lunar month)

“When ox hide covers the open pillars, the pillars cry.”

“Someone is crossing a bridge; the bridge flows, not the water.”

Although ancient worthies spoke thus, do people now understand?

A Zen monk’s shedding of body and mind, the fist of consciousness compelled by ignorance. In the fifth month early summer rain falls on the houses in the mountains; everywhere right now is autumn for new wheat.

68. (noontime address)

Wanshi said in a noontime address,

"Fifth month, fifth day, the season of the mid sky:

On the hundred grasses behold life-giving and killing.

Sweet herbs and yellow lotus are naturally sweet and bitter;

Carrots and wolfsbane are distinctly cold and hot.

Fragrance and foulness can hardly deceive the nose;

How can rich taste fool the tongue?

With complete clear knowledge, mind and thought still,

The elder Kasyapa was able to discriminate.

"Zen worthies, that which discriminates is the intellect—venerable Kasyapa had long since annihilated the intellectual faculty. Complete clear knowledge doesn't come from mind and thoughts. So then how to attain harmony? *When people are level, they don't speak; when water is level, it doesn't flow.*"

(silence)

The fifth day of the fifth month is the day of the lunar years called *center of the sky*. Samantabhadra and Manjusri, following mundane manners, hold forth a stalk of sixteen-foot grass, nourishing Isan's water buffalo.

69.

The treasury of the eye of truth, the subtle mind of nirvana, though kept in mind by every Buddha, does not let the Buddhist teaching be polluted.

Though it teaches arhats correct communication, it does not fall within teachings for listeners.

Though it teaches ordinary people correct communication, it does not fall within the doctrines of sentient beings.

If it were not like this, would it have reached the present day?

Why is it like this?
Do you want to comprehend this key?
(silence)
In the third watch, the moon sets; the nighttime nests are cold;
A jewel forest doesn't lodge a thousand-year crane.

70.

Minister Chiku asked Chosha, “If a worm is cut in two, in which piece is its Buddha-nature?”

Chosha said, “Don’t indulge in false imagination.”

The minister said, “What about the fact that both pieces are still wriggling?”

Chosha said, ‘It’s just because air and fire have not yet separated. Students of the Way do not recognize reality, just because they have always taken it to be the conscious spirit. This is the root of beginningless eons of birth and death, yet fools call it the original person.”

The root of birth and death for beginningless ages, ignorant people call the original person. Perceptions perverted on the road, they even circulate them. The earth, mountains and rivers are the pure reality body.

71.

Clear in the hundred grasses, the clear meaning of the founder of Zen. Not ever one with the other, not ever different from oneself; if just this is it, right there you violate the taboo on the emperor's name. If just this is not it, where is it hidden away?

Therefore it is said, "It has no affirmation or negation, neither being identical nor being separate; the Realizes Ones of past, present, and future expound this principle in common, all Zen masters communicate this subtlety."

Let me ask you all: tell me, ultimately what principle is this?

(silence)

A single iron flute played freely—

Unless you're a connoisseur, don't listen in.

72.

As I recall, a monk asked Joshu, “Does a dog have Buddha-nature or not?”
Joshu said, “No.”
The monk said, “All living beings have Buddha-nature—why not a dog?”
Joshu said, “Because he still has restless consciousness.”

Although Joshu was most kind in helping people this way, if someone asked me whether or not a dog has Buddha-nature, I’d tell him that to say yes or no would both be slander. If he asked further, I’d cane him even as he spoke.

73.

A monk asked Joshu, “Before the world existed, there already was this essence; when the world perishes, this essence will not perish. What is the unperishing essence?”
Joshu said, “The four major elements and five clusters.”
The monk said, “These are still perishables; what is the unperishing essence?”
Joshu said, ‘The four major elements and five clusters.”

Although ancient Buddha Joshu spoke thus, this old monk at Eihei also has something to say. If someone asked, “Before the world existed, there was this essence; when the world perishes, this essence won’t perish—what is the unperishing essence?” I’d say, “Walls, tiles, and pebbles.” If someone said, “These are still created—what is the unperishing essence?” I’d just say, “Walls, tiles, and pebbles.”

74.

The treasury of the eye of truth transcends light and goes beyond darkness; the nostrils of a patchrobed monk turn away from enlightenment and turn away from delusion.

Therefore it is said, “A broken mirror does not reflect again; fallen flowers cannot return to the branches.”

Why so? Do you all want to understand?
(silence)
For successors of Buddha, to abide in this state is the experience of Buddha; they are always therein, walking around, sitting, and lying down.

75.

Not letting in from outside, not letting out from inside, with a single thunderous fist myriad matters are concluded.

Even so, there is no two, no duality, no discontinuity.

76.

“Pointing directly to the human mind” is as far off as sky from earth, “seeing its essence and attaining Buddhahood” if there is the slightest disparity. When Obaku stuck out his tongue, it didn’t cover the universe; when Seigen dangled a foot, he stomped over cosmic space.

Why so? Do you want to comprehend this principle?
(silence)
“Breaking into a smile” is still not finished.

77.

The “Zen of the Buddhas” and the “Zen of the Masters” were never passed on in ancient times; now they are mistakenly passed on. Deluded clinging to empty terms has gone on for centuries. Pitiful are the inferior conditions of the ending age.

78.   (inviting a scribe)

Buddha after Buddha gave a hand, master after master filled a pitcher, joining cause with mendicants, planting seeds in monasteries. Right at just such a time, the Polar Mountain is a brush, the great ocean is ink. Once you can use these, what will you write?

Do you want to comprehend?

You write this: what is in accord with the Teaching should be practiced; what is not should not be practiced. Whether in the present or the future, those who practice the Teaching will be at peace.

When you've finished writing this, how will you convey the message?
(silence)
Bowing three times and standing in place.

79.

Do you want to hear the principle of “Zen study is the shedding of body and mind; just sit”?

(silence)

The mind cannot focus on it, thought cannot consider it; you must step back to bear it.

By all means avoid violating the taboo name at the outset.

Wind and moon cold and clear at the ancient ford,

the night ferry stars out on a crystal surface.

80.

If you study Zen to seek Buddhahood, don’t aim for Buddhahood; if you study Zen aiming for Buddhahood, Buddhahood is even more remote. If the tile comes apart and the mirror disappears, how would that look? All I know is on reaching here you get to work.

81.

When ancient Buddha Joshu was dwelling in Kannon Cloister, he said to the community in an address,

"It is like a bright pearl in the palm of your hand: when a foreigner comes, a native is reflected. I use a stalk of grass for the sixteen-foot golden body of Buddha, and use the sixteen-foot golden body for a stalk of grass. Buddha is affliction, affliction is Buddha."

Then a monk asked, "Whose affliction is Buddha?"

Joshu said, "Affliction for all people."

The monk asked, "How can it be avoided?"

Joshu said, "Why avoid it?"

Although old Buddha Joshu spoke thus, Eihei too has a little bit to say. Do you want to hear? If someone asked me whose affliction Buddha is, I'd say, "In the case of a stalk of grass, it's affliction for a stalk of grass. In the case of the sixteen foot gold body, it's affliction for the sixteen foot gold body."

If someone said, "How can it be avoided?" I'd say, "If you want to avoid it, then avoid it."

82.

The perfectly clear hundred grasses, picked for use, nourish the water buffalo such that the horns on its head grow. When the horns arrive, the ox will get there directly; Nansen and Isan can do the spring plowing.

But say, everyone, what information is there on one who seizes the time for spring plowing? Do you understand?
(silence)
Planting the fields and making rice balls are normal household tasks; the bright moon and clear breeze enrich a whole lifetime.

83. (ending summer retreat)

When Zen master Wanshi was dwelling at Tendo, he said in an address ending summer retreat,

"Before the fifteenth day, a seven-jewel crown is not worn on the head. After the fifteenth day, a five-color thread snaps under the feet.

"Not wearing a seven-jewel crown on the head, one sits straight not seeing sitting. When the five colored thread snaps beneath the feet, one walks upright not seeing walking. Right on the fifteenth day, one sees through both, directly attaining merging of the path of ruler and minister, harmonization of moods of father and son. In a crystal palace a jade girl shakes her head; in front of a mansion under the bright moon a stone man claps his hands.

"To take a step back is to let go at a ten thousand fathom cliff; to take a step forward is to turn around atop a hundred foot pole. Birth and death, going and coming, movement and stillness, appearing and disappearing, are only in this time. So many keys of potential, letting go and holding still, are all in us.

"But say, at precisely such a time, then what? Do you understand? When the first to go have not arrived, they are still lost in themselves; when the very last have just gone past, they still depend on effort."

This is old Buddha Wanshi's statement of ending summer retreat. Eihei has a bit of a statement to match. Do you want to hear?

(silence)

"No one knows the sweating horses from before; they only want to discuss again the achievement that crowns the age." This is a statement matching old Buddha Wanshi's. What about a statement of the completion of a cycle of a teaching year?

(silence)

Who speaks of what will be thirty years later?
Even in countless eons the account could never be finished.

84. (memorial ceremony for Tendo)

Today I burn incense for my former teacher, an ancient Buddha, not knowing where his nose is now.

Weeping sadly all five thousand miles of sea, how much gut-rending these last twenty years!

85.

The sitting meditation of the Buddhas and Zen masters is not movement or stillness, not cultivation or realization. It has nothing to do with body or mind, it is not related to delusion or enlightenment. It does not void objects, it is not attached to any realm. How could it value form, sensation, perception, conception, or consciousness? Learning the path does not use sensation, perception, conception, or consciousness. If you carry on sensation, perception, conception, and consciousness, this is sensation, perception, conception, and consciousness, not learning the path.

This being so, how does one apply the mind?

(silence)

The matter of birth and death is important; impermanence is swift.

86. (mid-autumn)

Old Buddha Wanshi used to reside at Tendo; in a mid-autumn address he said,
“The realm of pure cool, a jug of fresh air soaks the autumn. Clear and pure body and mind; the hazy face of midnight contains the moon. Spiritually spontaneously aware, open and always empty, cutting off the causes and conditions of birth and death, getting out of subjective assessments of being and nothingness; have you reached such a state, can you go on like this? (silence) Once the cassia tree on the moon has been cut away, there’s even more clear light.”

Do you want to pay respects to old Buddha Wanshi? (standing up a whisk)

Now that you have gotten old Buddha Wanshi to appear in the world and receive your respects, will you also listen to the teaching expounded by old Buddha Wanshi?
(silence)
Why has the “which moon?” of our ancient ancestor Ungan suddenly turned into a cushion?

87.

“Polish a tile to make a mirror,” and the body is not the four elements; magnificent and grand, it seems to be there. Grind a hammer into a needle, and mind is not the five clusters; thoroughly understanding with lucid clarity, it has no opposite.

Therefore the totality of form does not block the eyes; the totality of sound does not stuff the ears. The totality of response does not tie up the body; the totality of matters does not confuse the mind.

Take away objects, and it is like a donkey looking at a donkey; take away the subject, and it is like a well looking at a well.

What about the ultimate?

The wooden horse that neighs in the wind knows how to live in the mountains; the clay ox that lows at the moon is able to enter the ocean.

5. [compiled by attendant Gien]

1.

The years of a lifetime pass in a flash of night lightning; who is tied up in myriad objects, empty beginning to end? Even if you have sympathy for the nose hanging in front of your face, still value even a little time for work in mastering the path.

This is a statement proper to patchrobed monks in an auditorium; what about a statement proper to an old fellow in a mountain?

[silence]

The autumn colors of the thousand peaks are steeped in seasonal rain; does an immovable rock on a mountain go along with the wind?

2. 9/1 address

This morning is the first day of the ninth lunar month; striking the sounding board thrice, we sit and meditate. Shedding body and mind, unmoving, it's like boxing without hands.

3.

The cushion of seven Buddhas is now about to wear through; my late teacher's meditation brace has already been handed on. Eyes and nose should be straight; the crown of the head faces the sky, the ears align with the shoulders. At just such a time, then what?

Don't be concerned with that monkey of mind, or the horse of thought; the work is like a lotus in fire.

4.

An ancient worthy said, “If birth is due to the existence of many conditions, is death also due to the existence of many conditions? The answer is that birth is due to the existence of many conditions; once there is birth, there is naturally death.”

If it were me, I wouldn’t concur. If someone asked me, “If birth is due to the existence of many conditions, is death also due to the existence of many conditions?” I would say to this, “As birth is due to the existence of many conditions, death is also due to the existence of many conditions.”

Since birth comes about due to the existence of many conditions, and death too is passing away due to the existence of many conditions, in the end, so what?

Do you want to comprehend?

[silence]

At Shaolin, after bowing thrice he stood in place;
On Vulture Peak, at the raising of the flower there was one who cracked a smile.

5.

What a pity—skin flesh, bones, marrow; a connoisseur, after knowing, is more of a connoisseur. If you would ask the meaning of the coming from the West, it is facing a wall for nine years at Shaolin.

6.

I note that Tozan, our exalted ancestor, an ancient Buddha, said,

The Way is mindless of harmony with humanity;
when people are mindless, they harmonize with the Way.
If you want to know the meaning herein,
one ages, one does not age."

His remote descendant at Eihei respectfully adds to the end of the rhyme to search out our ancient ancestor's meaning:

The Great Way is mindless of harmony with humanity;
If people are mindless, they harmonize with the Way.
How do you know the meaning herein?
The toad has never sought advice from the shrimp.

7.

Kyogen asked a monk, “Where did you come from?”

The monk said, “Isan.”

Kyogen said, “What is the teacher saying these days?”

The monk said, “When people ask him the meaning of the coming from the West, the teacher stands up his whisk.”

Hearing this cited, Kyogen said, “How do the brethren understand what the teacher means?”

The monk said, “They discuss it in terms of taking to matter to illumine mind, resorting to things to reveal principle.”

Kyogen said, “If you understand, you understand, but if not, what’s the rush?”

The monk then asked him what it meant. Kyogen held up his whisk.

That old fellow Kyogen was right, all right, but even so I wouldn’t wish to be a fellow seeker with Kyogen, and wouldn’t enjoy walking with Isan. If someone asked what the teacher meant, after a silence I’d raise my whisk and exit.

8. [starting up the furnace]

Today at Eihei I start the furnace; bringing out the ancient mirror, it makes a picture.

Ordinary sermons everyone listens to; who knows the vestment and begging bowl?

9.

The Indian patriarch said mindlessness is Buddhahood; Baso said mind itself is Buddha. Though he said mind is Buddha, he wasn't talking about the mind monkey or thought horse. Students in recent times misunderstand quite a bit. Some say once you take to mind itself is Buddha there is no second life. If you understand this way, you are the same as a nihilist outsider.

[silence]

Mind is Buddha—what doctrine is this?
If you want to stop a child's crying, give a punch.

10.

A verse by Master Ryuge says,

Studying the Way is like drilling for fire:
Don't stop when you see smoke—
Only when a flame appears
Are you home, finished.

Ryuge is an ancient ancestor of our whole clan; he seems to have been an immeasurable ocean of virtue, but as his descendant I cannot help respectfully continuing the end of the rhyme:

(silence)

Studying the Way is like drilling for fire;
Don't stop when you see smoke.
Go right ahead—when the flame appears,
It's foremost in the world.

11.

A monk asked Sekito, "What is the meaning of the Founding Teacher's coming from the West?"

Sekito said, "Ask the pillars."

The monk said, "I don't understand."

Sekito said, "I don't understand either."

He questioned Sekito about the meaning of the Founding Teacher coming from the West; the words "Ask the pillars" are very illuminating. If you say you've never understood, I will explain further for you.

(silence)

When poor, you resent one body as a lot;

When rich, you look down on a thousand mouths as few.

12. Address on nominating a chief cook

I’ve nominated a wood ladle for this mountain, to transmit the manners of mendicants. With nostrils covering the skies, he’s in charge of fragrant stores; his virtues will be perfected in the pantry.

13.

The first that the Japanese heard of the address in the hall was from Eihei's transmission. In the Konin era (810-824), Empress Tachibana, who had been empress to Emperor Saga (809-823) and was the mother of Emperor Ninmyo (833-850), sent an invitation far away to China, to Egen, a disciple of National Teacher Enkan Saian; she settled him in the Western Cloister of East Temple, and visited him to inquire about the Way morning and night, providing for him with extraordinary resources. Nevertheless, Egen never gave a lecture and never gave private interviews.
[scribal note: a lot was said that was not recorded]

Shedding body and mind is not a matter of consciousness; don't say delusion or enlightenment. What is a thing? What is Buddha? What about the ultimate?

(silence)

How would you recognize a traveler from the south?
You'd know in the crying of the partridges.

14.

The staff of a patchrobed monk is black as lacquer, not like ordinary trees of the world. It smashes off the covering, so the official decision is evident—apricots suddenly blossom in the snow.

15. address on the anniversary of Buddha's enlightenment

Where the two wheels of practice and teaching are personally turned, under the tree of enlightenment the flower of awakening is bright. In infinite, countless words, pleasure occurs in the environment and the beings all at once.

On this morning our original teacher Shakyamuni Buddha, the great guide, honored by the world, attained universal true enlightenment sitting in meditation on an indestructible seat under the tree of enlightenment.

At first he said, "Tonight is already three quarters gone; one quarter is left before dawn, when all species, animate and insensate, will begin to stir. At this time a great sage, supremely able, attains enlightenment after the extinction of the multitude of miseries, hence is called knower of all in the world."

What did the World Honored One mean by saying this?

Do you want to comprehend?

(silence)

In the snow, a jade apricot, just one branch;
The fragrance strikes the nose, arriving before spring.

At that time the World Honored One also said, "The benefits of the good done in the past, and what I

have set my mind on, have all been fulfilled. I have quickly realized the heart of those meditations and concentrations, and reached the shore of nirvana. All opponents, including the most evil devil, sovereign of the realm of desire, cannot disturb me; they all take refuge, because I have the powers of virtue and wisdom. For those who can heroically exert diligence seeking the wisdom of sages, it is not hard to attain. Once attained, it ends all sufferings, and all sins vanish."

This was the World Honored One's first lesson to humans and deities when he attained enlightenment; successors and descendants of the teaching should not fail to know. Once you know, how do you say it?

Today I will tell the mendicants; do you want to hear?

(silence)

The morning star just appeared, Buddha became enlightened.
On the apricot in the snow, just one branch.
For sentient beings all over the earth, same as plants and trees,
Unprecedented happiness is gained at this time.

16. Address on the arrival of a letter from the governor of Izumo wanting to have the whole Buddhist canon copied and deposited at Eiheiji

A monk asked Tosu, “Is there anything special about the teachings of the canon?”
Tosu said, “Recite the teachings of the canon.”

The old Buddha Tosu having spoken thus is very fortunate for the mountain school, so I have a verse on it for the mendicants:

“Recite the teachings of the canon”—
You should recognize a great man.
Celestials and humans, savants and sages
Are lucky to have a protective talisman.

At precisely such a time, then what?
(pause)
In the world there must be saints—
How could good and evil have no courses of cause and effect?

17. Address on arrival of a letter from the governor reporting the completion of the work of copying the canon

The treasury-ocean of Vairocana has been transmitted from past to present: three times he turned the wheel of teaching in this universe. On a thousand mountains, myriad peaks, the color of yellow leaves; all beings' enlightenment is all at once complete.

18. Address for the sake of his foster-father, Minamoto *Ason*

Eihei's staff is a lone apricot planted in the Tenryaku era [947-957, during the reign of Emperor Murakami, Dogen's imperial forefather, based on which lineage his foster father was referred to by the honorific *Ason,* minister of court]. The continuous fragrance of five petals is still not old, even now; the roots, trunk, and fruits are truly long lasting.

19.

Where a cloudlike traveler smiles, when a snow-like mind is clear, over the mountains, over the forests, the spring breeze and spring rain.

At just such a time, then what?

(silence)

Don't say "Creation? Who holds the handle?"—the causes and conditions of turning to the path produce roots of good.

20.

The saying that mindlessness is Buddha originated in India; the statement that mind itself is Buddha began in China. If you understand thus, you are as far off as sky from earth; if you don't understand thus, you're just an ordinary type.

Ultimately, how is it?

Over the three spring months the fruit ripens on the tree of enlightenment; in one night the flowers blossom, and the whole world is fragrant.

21.

The Ratnakuta scripture says in praise of Buddha, "When he first sat under the tree of enlightenment, his power overcame demons; on attaining ambrosial extinction, the path to enlightenment was completed. Three times he turned the wheel of teaching in the universe. That wheel is fundamentally pure; humans and celestials attaining the way is the proof—with this the Three Treasures appear in the world."

Now I rejoice that the Three Treasures have appeared in the world, and the wheel of the teaching has come directly to this mountain. I have a bit of a mountain verse:

(silence)

When he realized nirvana, he attained buddhahood
And three times turned the wheel of teaching in the universe.
When al humans and celestials attain the Way,
The Three treasures then appear in the world.

When "the Three Treasures appear in the world," then what?

In a mountain house, adding spring flowers to brocade.

22. address commemorating Buddha's final nirvana

It is also said he entered nirvana, and everyone missed him and went on weeping. Even if they counted on the statement he'd forever be on Spiritual Mountain, how could they not regret the cold of the twin trees [where Buddha passed away]?

At just such a time, what path is there anymore?

Having turned a somersault at midnight, the fifth watch doesn't seem late.

23.

“Mind is Buddha” is madness, “directly pointing to the human mind” is even further away than the sky. Trying to empty the water of the ocean in three dipperfuls, at the same time you see through wild fox Zen.

24.

The Fifth Grand Master went to the mill where worker Lu was pounding rice and said, “Is the rice polished yet?”

The worker said, “It’s polished, but has yet to be sieved.”

The grand master knocked the mortar three times with his staff; the worker shook rice in a basket, and entered the room.

If it were me, I would not be thus. If the fifth Grand Master asked me if the rice is polished yet, I’d tell him “Stars follow the North Star, the sun rises in the east.” Seeing the Fifth Grand Master about to knock with his staff, I’d grab and hold the staff still, and tell the master, “Morning and night seeking and inquiry are one compound form.”

25.

Nansen once said to a group, “Baso said mind itself is Buddha. I do not say so. It is not mind, not Buddha, not a thing. Is there any fault in saying this?”

Joshu bowed and left.

At that time a monk followed and asked Joshu, “What did you mean by bowing and leaving?”

Joshu said, “Ask the teacher.”

The monk went up and asked Nansen what Joshu had meant. Nansen said, “He understood my meaning.”

Although the father-son lifeline of Nansen and Joshu was expressed thus, I will now speak a bit at random. Do you all want to comprehend?

(silence)

“He understood my meaning,” and at that we get Nansen’s meaning.

26.

The third Patriarch's poem on faith says, "The ultimate Way has no difficulty; just avoid picking and choosing." Have you ever studied the Third Patriarch's meaning? Tell me, what is the Third Patriarch's meaning?

In three incalculable eons you will arrive. In infinite eons you will arrive. Without getting up from where you sit you will arrive. Without producing a single thought you will arrive. That is why it says, "The ultimate Way has no difficulty." As for "Just avoid picking and choosing," it's like the golden-winged bird that eats nothing but dragons.

27.

When the World Honored One was in the state of Adhma he sat under a tree in the woods and entered into meditation concentration.

Now there was a huge rainstorm, with thunder and lightning. Two men plowing with four bulls died of fright hearing the sound.

In a short while it cleared up. The Buddha got up and walked around. A layman bowed at the Buddha's feet, followed after the Buddha and said, "World Honored One, when the thunder and lightning was booming just now, two men plowing with four bulls died of fright at the sound. Didn't you hear it?"

Buddha said, "I didn't hear it."

The layman asked the Buddha if he had been asleep at the time.
Buddha said he hadn't been sleeping.

The layman asked if he had been in concentration without mental perception.
Buddha said "I had mental perception; I was just in concentration, that's all."

The layman said, "That's a marvel! The meditation concentration of the Buddhas is very deep indeed, to have mental perception in meditation concentration yet not hear such a loud noise."

Eihei says in respectful praise,

Entering meditation and concentration with mental perception,

The thirty-four stages of mind are all accounted for.

Four in the morning and three at night will do—

In the hall you get over the skin bag.

28.

Yakuzan was asked by a monk, “So still, what are you thinking about?”

Yakuzan said, “I am thinking about what doesn’t think.”

The monk said, “How does one think about what doesn’t think?”

Yakuzan said, “It is not thought.”

Minding already gone, unminding not yet formed, in the present life, purity is best.

29.

When Nangaku first called on the Sixth Grand Master, the master asked, “Where are you coming from?”

Nangaku said, “From National Teacher An’s place on Mt. Song.”

The master said, “What thing is this that comes thus?”

Nangaku was at a loss. After eight years, he told the Sixth Grand Master, “I have understood your reception when I first came, asking me what thing is this that comes thus.”

The Sixth Grand Master said, “How do you understand?”

Nangaku said, “To speak of it as a thing is not accurate.”

The Sixth Grand Master said, “Then does it depend on cultivation and realization or not?”

Nangaku said, “Not that there is no cultivation and realization, but if infected with impurity they’re ineffective.”

The Sixth Grand Master said, “This not being affected with impurity is precisely what all Buddhas keep in mind. I do so too, and so do you, and so did all our spiritual ancestors in India.”

Since the Sixth Grand Master and Nangaku have spoken thus, at Eihei today how could I have nothing to say? But tell me, do you want to comprehend?

The fruit of sainthood is fresh analytic nirvana;
Kaundinya realized there is no origin.

At just such a time, then what?

(silence)

Nangaku was laughable at the first event; even when he’d said all he could, it was only eighty to ninety percent.

30.

A patchrobed monk's study of the path requires penetrating Zen; shed body and mind, and the teaching is transmitted. Totally unconcerned with all right and wrong, Zen is not the same as the lesser vehicles.

31.

Nansen went to National Teacher Chu's place. The National Teacher asked, "Where are you come from?"

Nansen said, "West of the River."

The National Teacher said, "Then did you bring a likeness of Master Baso with you?"

Nansen said, "Just this is it."

The National Teacher said, "The background."

Nansen stopped.

The National Teacher and Nansen were right, all right, but didn't quite express it. Why do I say so? Different characters that resemble each other can be hard to distinguish, while different characteristics that share a common component are clearly differentiated.

Even so, I want to ask the two old guys, were the Buddhas and their disciples effectively thus, or not?

32.

Unexcelled enlightenment is not for one's own sake, not for the sake of others, not for reputation, not for profit. Even so, to nevertheless singlemindedly seek unexcelled enlightenment with unflagging diligence is called awakening the will for enlightenment.

Once this will is actually there, you seek enlightenment without even doing it for the sake of enlightenment—this is authentic will for enlightenment. Without this will, how would it be considered study of the path?

The brethren on this mountain singlemindedly and wholeheartedly seek the will for enlightenment, and should not give up. Those who have not yet gotten the will for enlightenment, you should pray and vow to the Buddhas and masters of previous generations. Also, you should dedicate the good works and deeds you do to the will for enlightenment to seek it.

It is recorded that a monk asked Joshu, "Myriad things return to one; where does one return?" Joshu said, "When I was in Sei province, I made a cloth shirt that weighed seven pounds."

Old Buddha Joshu once spoke thus. If anyone asked me, "Myriad things return to one; where does one return?" I'd say, "Returns beyond." If asked why I say so, I'd say, "I am within, providing for ten myriad billion Buddhas."

33.

A monk asked Hyakujo, “What is the extraordinary?”

Hyakujo said, “Sitting alone on Daiyu Peak.”

If someone asked me what the extraordinary is, I’d say, “Today Eihei goes up in the hall.”

34. address on praying for clear weather in the first ten days of the sixth month

Last year, this year, spring, summer, autumn, winter, it has rained nonstop everywhere. The farmers worry that the five grains won't ripen. Now the elder of Eihei, in order to save the land from its worry, will cite my late teacher Tendo's address on praying for clear weather when he was abbot at Seiryo monastery, whereby I will also pray for clear weather. Why? If Buddhism doesn't help, what can be done about human and celestial suffering? Do you all comprehend my meaning?

When my late teacher had not yet lectured, the Buddhas and masters had never lectured; when my late teacher lectured, the Buddhas of past, present, and future, the six generations of Grand Masters, all nostrils and myriad eyes, lectured at the same time; it couldn't be a moment sooner or half a moment later. My lecture today at Eihei is also like this.

(silence)

One drop doesn't stop; two drops, three drops, drip-drop, drip-drop, morning to night. If it turns into a downpour, nothing can be done about it. The mountains, rivers, and earth are robed in wind and waves.

(snorting) All of it takes no more than the force of a patchrobed monk's snort to get the clouds to part and the sun to emerge. (raising a whisk) Look here, everyone—clear sky swallows the eight directions. If the water keeps dripping as before, everyone will be borne off down to Sri Lanka.

I bow to Shakyamuni and praise Maitreya, who can save the world from suffering, and the power of subtle knowledge of Kannon, who beholds the cry of the world.

Tsk!

35.

Descendants of the Buddhas and Zen masters should not study the teachings of the *Agamas*, nor the rituals of Brahmins, nor materialist philosophy, nor countercultural practices. Just devote your urgent attention to studying the Buddhas' and masters' fists, eyes, staff, whisk, cushion, meditation brace, and the mind of the master teachers, and the sayings of the master teachers, not doing anything not in the conduct of Buddhas and Zen masters, not speaking of anything but the sayings of Buddhas and master teachers.

Everyone, do you want to comprehend this key?

(silence)

The cushion, the meditation brace, and Joshu's tea: throughout the twenty-four hours of the day do not speak falsehood. An ancient Buddha once sought the meaning straight and clear; Sonavasa handed on the Buddha's vestment.

36.

Buddhism cannot be understood by brilliance and intelligence, yet cannot be endured without brilliance and intelligence. If intelligence were capacity for the Path, Sariputra would not have needed Asvajit's explanation to attain the first realization. And when Sariputra had attained sainthood, he still could not save the elder Sripati.

That Sariputra defeated all philosophers in debate when he was only eight years old. Indeed, as a verse says, "Of all people, no one but Buddha can match a sixteenth of Sariputra's intellect and learning." When he saw how dignified and cultivated Asvajit was, he asked him, "Who is your teacher? Whose disciple are you?"

Asvajit said, "Prince Siddhartha abandoned birth, old age, sickness, and death, left home to cultivate the path, and attained complete enlightenment; he is my teacher."

Sariputra then asked, "What doctrine does your teacher expound?"

Asvajit replied, "I'm still young, and have only studied the precepts for a short time. How could I set forth supreme reality and expound the ultimate truth?"

Sariputra said, "Briefly explain the essentials."

Asvajit said, "All things come from conditions. This teaching explains causes and conditions; the conditions for these things come to an end. So says my teacher."

On hearing this, Sariputra attained the first realization.

When Asvajit had gone out that morning, the Buddha had already told him, “Someone you will see today will be a sharp person. You should summarize the teaching; briefly explain three of the fourth truths. All things come from conditions—this is the truth of suffering. This teaching explains causes and conditions—this is the truth of accumulation. The conditions for these come to an end—this is the truth of extinction.”

After Sariputra had heard this, he went back to where he was staying. Maudgalyayana rose first, greeted him, and said, “You’ve obtained ambrosia—you should share it.” Sariputra then told him what he’d heard, and Maudgalyayana also attained the first realization on hearing this.

You should know that Asvajit’s initiation of Sariputra is a proof of Buddhism. The principle that intellect and learning are not primary in Buddhism is clear.

When the World Honored One was in a bamboo grove in Karanduka near the city of Rajagrha, there was an elder named Sripati who was a hundred years old when he heard the virtues of renunciation were so immeasurable. He thought to himself, “Why don’t I become a Buddhist renunciant and cultivate the path?” Then he took leave of his wife and children, and household staff, adults and children, telling them he wanted to leave home. He was a very elderly man, and everyone in the household, adults and children, were sick and tired of him. They scorned his advice, and nobody took it. When they heard he wanted to leave home, each and every one was delighted and said, “You should leave as soon as possible—why wait any longer? Now is the time!”

So Sripati left his home then and there. He made his way toward the bamboo grove, hoping to see the World Honored One and seek the rule of renunciants.

When he got to the bamboo grove, he asked the mendicants, “Where is the Buddha, the World Honored One, the great rishi, the one whose great compassion universally benefits all humanity?”

The mendicants replied, “The Realized One, the World Honored One, has gone elsewhere to teach and help; he’s not here.”

Sripati then asked, “Next to the Buddha, the great teacher, who is foremost in wisdom?”

The mendicants directed him to the revered Sariputra. He went to Sariputra, lay aside his cane, prostrated himself, and said, “Noble one, allow me to leave home.”

Looking at this man, Sariputra thought, “This man is too old for three things; he can’t study, meditate, or assist in community tasks.” He told him, “Go away. You are too old to leave home.”

Next he applied to Mahakasyapa, Upali, Aniruddha, and the rest of the five hundred great arhats, one after another. Each one of them replied, “Have you applied to anyone else before?” He replied, “I first went to the World Honored one, but he wasn’t there; next I applied to the venerable Sariputra.” “What did he say?” “He told me I’m too old to leave home.” The mendicants said, “That Sariputra is foremost in wisdom, and even he didn’t give you permission; we don’t give you permission either. It is like when a master physician expert at diagnosing diseases gives up on the incurable; his apprentices also give up.” This person must have had signs of nothingness, so Sariputra, who was very wise, did not admit him, and neither did the other mendicants.

Unable to leave hom in spite of seeking ordination from many mendicants, Sripati left the bamboo grove, stood at the threshold crying sadly in distress, raising his voice and wailing loudly, “I’ve

never done anything seriously wrong—why am I singled out to be refused permission to leave home? Upali, for example, is a menial with a shaved head; Niti was a lowly, polluted toilet cleaner; Angulimalya killed countless people; Dasaka was a very lowly rogue—even people like these got to be ordained—what is my fault that I can't be ordained?"

When he had said this, the World Honored One popped up in front of him and radiated great light, arrayed with marks of greatness and refinements, like the high chariot made of seven jewels of emperor Shakra, chief of the heaven of thirty-three celestial realms.

The Buddha asked Sripati, "Why have you come?"

When the elder heard the pure voice of Buddha, his heart jumped for joy, like a son seeing his father. He prostrated himself on the ground in a gesture of respect for the Buddha. Weeping, he said to the Buddha, "All people, even killers, thieves, liars, slanderers, and menials get to be ordained—what is my peculiar sin that I in particular am not allowed ordination in Buddhism? The adults and minors in my household have no more use for me because I'm old and decrepit. If I'm not allowed ordination in Buddhism, even if I went home now they wouldn't welcome me, so where should I go? I must be supposed to die here."

Then Buddha said to Sripati, "Who can raise his hand in the air and say for certain that someone is fit for ordination, while another is not, being old?"

The elder said, "The wisest of disciples of the World Honored Spiritual Sovereign, the second guide of the world next to the Buddha, namely Venerable Sariputra—he did not permit my ordination."

Then the World Honored One, with great compassion, consoled Sripati as a kind father consoles an obedient son, telling him, "Don't worry—I'll ordain you now. It's not within Sariputra's capability.

Even though Sariputra is intelligent, he hasn't gone through three incalculable eons of diligent effort and asceticism, a hundred eons of cultivating virtue, the various practices of the six ways of transcendence. He is not master of the Teaching. Only I alone am master of the teaching. You come along with me, and I will ordain you."

The World Honored One comforted him with such words; relieved and delighted, he followed the Buddha into the Buddha's retreat. The Buddha told Maha-Maudgalyayana to give him ordination. Maudgalyayana thereupon initiated him, and he received all the precepts.

This man had already planted causes and conditions for attaining the Way in earlier times, and swallowed the hook of the teaching the way a fish swallows a hook; he must have gotten out, without a doubt. He already must have cultivated and accumulated virtues, diligent day and night, read and recited the sutras, vinaya, and abhidharma, gaining a broad understanding of the canon.

You should know that Sariputra's great intelligence did not equal the virtues of the Buddhas. Clearly Sariputra's great intelligence could not compare to the Buddha, the World Honored One; how much less the ignoramuses of recent times who search out a few lines from old writings and ancient sayings for seeds of wisdom. After all they cannot master the direct indication solely transmitted Buddha to Buddha, master to master.

Even Sariputra's intelligence was useless; how much more the intelligence of other people! Those who seek intelligence cannot even master it; how much less those who search out seeds of perversion —how could they find the great way of Buddhas and masters?

Brethren on this mountain, make no mistake, make no mistake! Haven't you read how an ancient said, "Mind is not Buddha, intelligence is not the path"? Do you all want to comprehend this principle?

(silence)

A rule of mendicants is not to recline before the teacher does.

37.

Compensated for having planted seeds of wisdom in the past, born in a suitable climate and having encountered Buddhism, obviously we have no physical impediment, and do have affinity with the Teaching. The only thing to regret is not cultivating and so not having attained realization.

"Not cultivating" means not having given up name and gain, clinging to self and possession. All the Buddhas and masters of India and China had given up name and gain early on, forever abandoned self and possession, and focused solely on mastering the path, without violation or wrongdoing. That is how they attained the truth of the enlightened.

You should know that there were already differences in attainment of the teaching by practitioners of the true teaching and imitation teaching; in the final five hundred years there were still distinctions such as stability of liberation and stability of meditation concentration. How much more now, in the ending era, when the movement is on the wane; even if we were as diligent and intrepid in our efforts as if we were saving our heads from burning, I'm afraid we wouldn't match up to the people of the times of the true teaching and the imitation teaching.

In India, even during the eras of true teaching and imitation teaching, there were already those who attained enlightenment and those who did not, based on whether or not they were diligent. In a marginal territory in the present ending age, in terms of human faculties the eras of true and imitation teaching are as far from the present as the sky is from earth. In terms of development, the people of central India and our country are as hard to compare as gold and sand. Nevertheless, you are not seriously handicapped physically, and you've got the very best conditions, so be careful not to retreat in defeat. If you don't retreat, you should strive to be diligent.

Diligence means you are not attached to sound and form. So don't read the sayings of Confucius or Lao-tzu, don't read the Surangama or Complete Enlightenment sutras. Study only the stories of the Buddhas and masters from the Seven Buddhas to the present day. If you pay no attention to the stories of the Buddhas and masters, and only work on the perverse paths of name and gain, is this studying the Way?

And which of our ancestral teachers savored the snot and spittle of Confucius and Lao-tzu and considered them the elixir of the Buddhas and masters? Now the monks of China keep repeating the expression "unity of the three doctrines." This is quite wrong. Ouch! Buddhism in China has utterly deteriorated! The ancient worthies all disdained comparison of the World Honored One to Lao Dan as if they were equal or equivalent. You should know that it is the absence of suitable people in the present time that produces this problem.

Brethren, if you want to read scriptures, you should rely on the teachings of the scriptures cited by Sokei (the Sixth Grand Master of Zen), namely such scriptures as the Lotus, Nirvana, and Wisdom scriptures. As for the scriptures not cited by Sokei, what's the point of using them or not? Why? When the ancients opened scriptures and treatises, it was only for enlightenment; when people today open scriptures and treatises, it is only for name and profit. When Buddha expounded the teachings in the scriptures, it was for people to attain enlightenment; when people today open Buddhist scriptures for fame and profit, this is quite a deviation from the Buddha's intention, even more so when shallow thought is represented as broad learning—this is indeed the extreme of ignorance!

Luckily you have dropped out of careers in government and worldly occupations to become renunciants and be mendicant monks; then don't seek or wish for sound and form, fame and gain. To race for sound and form is a disgrace for renunciants. "Sound and form" means the five desires; be careful not to let the five senses go out of control into the five desires. Be like someone herding an

ox, watching it staff in hand, not letting it loose to invade people's crops. If you let the five senses loose, they will not only indulge in the five desires, but will have no boundaries and cannot be controlled.

So it is that descendants of Buddhas and masters do not go on false roads of sound and form, fame and gain. Not heading for sound and form means having abandoned ego, possessiveness, fame, and gain. You must make the five senses acute. "Acute" means once you hear fame and gain are to be abandoned, ego and self are to be abandoned, you abandon them right away. Practitioners like this are said to have great potential, the highest potential. Those who cannot do so are called broken vessels.

Even so, what is ox herding? What is the staff? What are the crops? What is watching it? What is the owner of the crops? Worldly people surely do not know; only the Buddhas and masters communicate it correctly.

The staff is now in Eihei's hand; now vertically, now horizontally, I wield the staff watching.

I ask you, can you tend an ox?

(silence)

There's a patchrobed monk's staff that accompanies him going up in the hall and eating meals. Once it strikes the face of self and other, it has no peer in the heavens or the human world.

38. on the anniversary of Master Tendo's passing

Tendo turned a flip on this day, his hand holding up three thousand billion worlds. Though he's seen the land of Aksobhya in the East, his eyes haven't come to anyone else.

39. thanking a duty distributor

An iron hammerhead with no hole is passed on exclusively by Buddhas and masters. Receiving an echo, taking up a void, putting it to use, at once you beat wild fox Zen to death.

40.

An ancient illuminate said, “Eight hundred and some years after Buddha passed away, the world is arid, the trees are withered, people have no sincere faith, their true mindfulness is slight, and they don’t believe in reality as is, they only admire psychic powers.” How much the more now in the present time, when it has already been two thousand two hundred years since Buddha passed away! It is obvious that people have no sincere faith, and true mindfulness is slight. If people who study Buddhism have no sincere faith and true mindfulness, they will surely deny cause and effect.

An ancient said, “When the causes are complete, the effects are fulfilled, producing true enlightenment.” Tell me, everyone, in the school of Eihei, how are the causes and effects of Buddhism judged? Do you want to comprehend?

(silence)

Holding up the flower on Spirit Mountain was compassion falling into the weeds; in Shiko’s drawn bow, habit energy was still there.

The ancient Buddha Sokei instructed a monk who read and recited the Lotus scripture, “This scripture is based on appearing in the world for a cause.” Since the ancient Buddha of Sokei has spoken thus, what would his descendant at Eihei say? That is, “This scripture is based on the Buddhas’ appearance in the world.”

Now tell me, everyone; are what Sokei said and what Eihei says the same or different? Please try to determine.

Don't say they're the same, don't say they're different. Why? What has the Buddhas' appearing in the world to do with sameness or difference? Haven't you read the statement, "Only I and the Buddhas of the ten directions can know this fact."

41.

In ancient times a man up in a high building saw two mendicants passing by in front of the building; there were two celestial beings accompanying them, sweeping the road and scattering flowers. Then when the two mendicants came back, there were two demons in their presence shouting and spitting, erasing their tracks.

The man came down from the building and asked the two mendicants about this. The two mendicants said, "As we were going, we were conversing on Buddhist principles; on the way back, we were chatting randomly—that's why this happened." The two mendicants, feeling edified, repented and left.

Although this is a crude objectification, when you examine it closely it is a matter of greatest importance to people who study the Way. Why? It is just because subjective thoughts pop up that external objects appear; if thoughts do not occur, no objects can be apprehended. When the ancients said, "Though this is right, the celestials find a road to scatter flowers, and demons have a way to spy," it must have been in cases like this. What about when "the celestials find no road to scatter flowers, demons have no way to spy"? Do you want to comprehend? What was not said in former generations, Eihei now will say.

(silence)

The sixteen special excellences and penetrating illuminations: when the Buddha had not appeared in the world, ordinary people with keen faculties also practiced these meditations, but they didn't become free from impulses. If the Realized One taught them, they'd also have become free from impulses.

42.

This morning is the first day of the ninth month; as ever we strike the sounding board and sit meditating.

In the sitting meditation of Buddhas and masters, what must be done? There is only the most essential. In the so-called sitting meditation of patchrobed monks, though their eyes are like grapes they must be exchanged for wooden beads; though their ears are like cartwheels, they also need a fan on each side, left and right. Though the nostrils are open, they also need a pair of hanging gourds on their faces. Though their tongues cover a billion worlds, they also need the clear first crescent moon. Though their bodies are like waist drums, they also contemplate them as like clumps of foam. Though their minds are like air, they also need to think of that which does not think. Tsk!

43.

The sitting meditation of the patchrobed ones requires correct sitting with the body upright first of all. After that, tune the breathing and focus the mind.

In the case of the small vehicles, basically there are two methods, namely counting breaths and contemplating impurity. People of the small vehicles take counting breaths for tuning the breathing. However, the mastery of the Way of the Buddhas and Grand Masters is forever different from the small vehicle. Buddhas and Grand Masters say, "Rather develop the mind of a leprous jackal than practice the self-control of the two vehicles."

The two vehicles refer to sects such as the school of monastic rules and school of Abhidharma, which are current in the world now. The great vehicle also has a method of tuning the breathing, which is to know when a breath is long and when a breath is short; this is the great vehicle method of tuning the breathing. The breath goes to the lower abdomen, and then goes out from the lower abdomen. Although exhalation and inhalation differ, in either case inhalation and exhalation are based on the lower abdomen. Impermanence is easy to realize, and control of mind is easy to achieve.

My late teacher Tendo said, "Breath comes in, reaching the lower abdomen; even so it doesn't come from anywhere, so it is neither long nor short. Breath goes out from the lower abdomen, but there's no grasping where it goes, so it's neither short nor long."

Since my late teacher said this, if someone asked me how I tune breathing, I'd just say, "Though it's not the great vehicle, it's different from the small vehicles. Though it's not a small vehicle, it's different from the great vehicle." If asked how it is ultimately, I'd say, "Exhaling, inhaling, not long, not short."

Someone asked Hyakujo, “The Yoga Treatise and Bracelet Scripture are great vehicle rules of conduct. Why don’t you follow them?”

Hyakujo said, “What I follow is not confined to great or small vehicles, yet is not different from the great and small vehicles. It is necessary to set up regulations balancing liberality and restriction, striving to make them suitable.”

Hyakujo says so, but not me—I am not not confined to great and small vehicles, not not different from great and small vehicles.

What is a small vehicle? The business of the donkey is not yet done.
What is the great vehicle? The business of the horse has come up.

Not being liberal, the great is the same as small; not being restricted, the smallest is the same as the great. I do not strike a balance, but go right ahead and shed great and small.

Having gotten this way, then what about beyond?

(silence)

When strong, sit in meditation without falling asleep; when hungry, eat, very aware when you’re full.

44. address requested by the nun Egi for her late mother

Birth comes from nowhere; it is like putting on a shirt. The appearance is dignified; all things return to one. Death goes nowhere; it is like taking off pants. Traces shed, where does the one return? At just such a time, then what?

(silence)

Birth and death have never been relevant; sin and merit are both empty, abiding nowhere.

45. 12/10

(Citing the story of the Second Grand Master standing in the snow and cutting off his arm)

Every year on this morning, last night, whenever I see the winter snow I remember the very beginning at Few Houses Peak on High Mountain, and am moved to tears, soaking my chest.

For me now to stand in the snow and cut off my arm for the sake of Buddhism, out of respect for the teacher, would really not be hard; the only trouble is that there hasn't been such a teacher yet. Shouldn't you all sharpen the will to emulate the ancients?

Snow upon snow, a thousand miles, ten thousand miles—
Each flake is not the same, yet not separate.
Singing along, dancing along, heaven and earth are renewed;
It buries the moon, buries the clouds; even the fireplace goes out.
Five paths and six flowers accord with the time and season;
Unafraid of the night freeze and the coldest part of the year,
The valley pine and mountain bamboo speak with open hearts.

46.

The manner of Buddhas and Masters has aims that will be met. “Black lacquer produces light,” unconnected to inside or outside. Also, “seeing the surrounding mountains green then yellow, when the thatch on my huts gets old, I replace it with new.” Even if that

moonlight soaks you at the window, beware of charm replacing scripture.

47.

It is recorded that a rishi with five paranormal powers asked the World Honored One, “The World Honored One has six powers, I have five powers; what is that other one power?”

The World Honored One addressed him, and the rishi responded. The World Honored One said, “That one other power—you ask me.”

The World Honored One of the triple world gives a call, the rishi with five powers gives a response. Five powers, six powers, that one other power—limited, unlimited, no existence of limits. Gargle, prepare tea, present it to the teacher.

Now then, what about the school of Eihei?

The rishi with five powers originally intended to steal little Shakyamuni’s eyes to see little Shakyamuni; what if he suddenly saw the big Shakyamuni?

(silence)

For the rishi, it wasn’t what he’d previously hoped for—a beggar breaks his rice bowl.

48.

All living beings have the nature of Buddha, so milk has the nature of cheese. All living beings lack buddhahood, so milk has no cheesehood. Beings have no beingness, so milk has no milkness. Buddhahood has no buddhahoodness, so cheese has no cheeseness.

Even so, if there were suddenly someone asking me about holding up a flower on Spirit Mountain and bowing three times at Shaolin, then what?

(silence)

Cheese has no milkness.

49. starting up the fireplace

This morning's auspicious sign is the starting up of the crimson fireplace, gouging out Bodhidharma's eyes. If you wait for the coldest time of year to take an example again, one flower with five petals, an apricot in the snow.

50.

The Great Way of Buddhas and masters is everywhere in everything. Nevertheless, only people who have planted seeds of wisdom in the past can bear it.

So it is said, it cannot be seen through form, cannot be sought through sound.

The wind quiet throughout the universe,
Birds calling, the mountains are recondite.
The crossroads are clear as day
The six doors are cool as autumn.
Half sitting where there is no doubt
In the cup floats the reflection of a bow.

51. inviting an assembly leader

A real dragon coiled up gets a grip and penetrates a patchrobed monk's skull. The sky rains jewel blossoms, celebrating happily; the earth presents auspicious signs, gentle and soft. The whole body half sitting, what rank? This is Eihei's number one.

52.

Our Buddha has said, “First I expound three vehicles to induce people to progress; after that I only use the great vehicle to liberate them”

I ask you all, if the Realized One used preliminary doctrines and advanced doctrines, that’s no different from humans and celestials, and also the same as the ten sages and three savants.   If he did not use before and after, why did he say so?

Everyone, do you want to comprehend?

(silence)

Before the matter of the donkey is finished, the matter of the horse has come up.

53.

A perfect fit has no seams or edges; lucid clarity does not cover or hide. Even conceding communication to Kasyapa on Vulture Peak, was it indeed passed on to Shenguang at Shaolin?

To actually fulfill sayings appropriate to each situation is to be equipped with the incense of everybody's knowledge. Space expounds, myriad forms listen; it can make its point independent of lips.

As for you people, a gathering of clouds, a gathering of streams, twenty-four hours a day it fills your eyes and fills your ears, transcending the past and transcending the present. Who is self? Who is other? What is confusion, what is enlightenment? Do you comprehend?

(silence)

How does bringing up the turnips of Chen province compare to the price of rice in Luling?

54. inviting a chief cook

Sky and earth are one finger, myriad things one horse; two exist due to one, and even one is let go. Rice in the bowl, water in the bucket—equally they discuss wisdom. Picking out firebrands, pushing aside the ashes, washing the sand from the rice, when the work is concluded come back into this company.

Even so, the word “into” is not on account of ordinary and sacred, not on account of self and others, not on account of confusion and enlightenment, not on account of absolute and relative, not on account of inside and outside, not on account of beginning and end.

Then what? Do you comprehend?

(silence)

Pay no attention to Manjusri by the cauldron;
Picking up firewood and puffing thrice is not being dumb.

55.

Folks who study Buddhism need to know the distinction between wrong and right paths, and between outside paths and the path of Buddha. If your understanding is the same as an outsider, in the end you will gain no benefit from Buddhism.

While there are many outsiders, they have three ancestors, one of whom is reckoned foremost; his name was Kapila. This translates into yellow head; his head was like yellow gold. It's also said his head and face were both gold, and hence that became his name. He died of fright, and went to the heaven of the lord of the universe and inquired of the deity, who directed him to go to Mt. Pinda and take tamarind to eat, whereby he could extend his life.

After eating it, he turned into a rock in the forest, as big as a conch. When people couldn't understand something, they would write verses to question the rock. Later this was repudiated by the bodhisattva Dignaga; when he wrote his verse, the stone cracked up.

He had equally attained the five powers, and knew the past and future, each to the extent of eighty thousand eons. Scanning the whole world for someone who could be liberated, he saw a Brahmin named Cultivating Reason roaming around in human society. He asked, "Are you playing?" The Brahmin said, "Yes." Then after another two thousand years he asked, "Can you practice the path?" The Brahmin said he could, so Dignaga explained the three kinds of suffering to him: one is internal suffering, meaning hunger and thirst and so on; second is external suffering, meaning tigers and wolves and so on. Third is suffering from nature, meaning wind, rain, and so on. The scripture he expounded has a hundred thousand verses; it is called the Samkhya philosophy. Samkhya means enumeration; this philosophy uses a set of twenty-five realities to explain the existence of effect within cause, counting one as the source.

As for the twenty-five realities, the first is the origination of awareness from the unknown. For the previous eighty thousand eons it had been obscure and unknown: seeing it only in the initial occurrence of the first intermediate state, through the power of knowledge of past lives he always remembered it, and named it the Unknown Reality. He also called it the nature of the world, meaning that all beings in the world come to be from an unknown beginning, which is the original nature of the world. It's also called natural, or so of itself, because it doesn't come from anywhere. From this is born awareness, which is also called a major element. This is consciousness in the intermediate state.

Next, from awareness is born the mind of self. This is the self of conceit, not the spiritual self or soul. This is the third reality. From the mind of self are born form, sound, scent, flavor, and feeling. From these five atoms are born the five gross elements, namely the four gross elements plus space. Atoms are minute, elements are gross; combinations of atoms produce elements, so it is said that the gross is produced from the minute.

The production of the gross elements varies somewhat. The element of space is produced from sound, while the element of air is produced from sound and feeling. The element of fire is produced from form, sound, and feeling. The element of water is produced from form, sound, feeling, and flavor. The element of earth depends on all five kinds of atoms. Because the element of earth depends on the most kinds of atoms, its power is the slightest; because the element space depends on the fewest atoms, its power is strongest. Therefore, of the four spheres that compose the world, the sphere of space is at the bottom, next is air, next is fire, next is water, next is earth.

From the five gross elements are produced eleven faculties. Among them, the five senses, like the eyes, have the capacity of perception, so they are called five cognitive faculties. The hands, feet,

mouth, and excretory organs have functions, so they are called five organs of action. Together with mind, pervading all other organs, these make eleven organs. The mind can relate everywhere, so it is called the impartial organ.

If the five cognitive organs each use one gross element, that means the atoms of form make the gross element of fire, the gross element of fire makes the eye faculty, and the eye faculty sees form. Space makes the ear, the hear hears sound. Earth makes the nose, water makes the tongue, air makes the body, also like so.

These twenty-five realities are possessions of the self; they all rely on the spiritual self. The spiritual self is called the principal reality. When subject and object are discussed together, there are twenty-five realities.

The foregoing twenty-five realities are not the doctrine of the successive Buddhas and Zen masters. If we discuss the mind of Buddhas and Zen masters, it is walls and tiles. As for their eyes, they are beads. Their noses are like cut-off pipes. Their tongues are like the first crescent moon.

When you study this way, then what?

(silence)

I thought foreigners' beards were red; here's another red-bearded foreigner.

56.

Sozan asked assembly leader Toku, "'The Buddha's true body of reality is like space; it manifests forms in response to beings, like the moon reflected in water.' How do you explain the principle of response?"

Toku said, "Like a donkey looking in a well."

Sozan said, "You've made quite a statement, but you've only managed to say eighty or ninety percent."

Toku said, "What about you, teacher?"

Sozan said, "Like the well looking at the donkey."

The donkey looking in the well, the well looking at the donkey, the well looking in the well, the donkey looking at the donkey—physical appearances and mental postures without limit, manifesting forms in response to beings has a surplus. The living eye in the center of the sphere illumines open space, subtly penetrating the very beginning of time. Even if you carry a fashionable bag at your waist, why is there not a single written word at home?

57.

As the World Honored One was walking along with a group, he pointed to the ground and said, “This place is suitable for constructing a sanctuary.” The emperor of gods took a blade of grass, stuck it in the ground, and said, “The sanctuary is completed.” The World Honored One smiled.

The bright, bright hundred flora meet the spring again;
Picking up a single stalk, he used it familiarly.
The sixteen-foot golden body and the sanctuary—
The lotus chamber has never been polluted by particles in the water.
The host in the shrine all along,
In the hall he knows how to greet guests.
Leisurely following where Buddha walks,
In the three realms none compares to people on the path of Buddhas.

58.

On the peak of Mount Wutai clouds are steaming rice;

In front of the steps to the Buddha-shrine, a dog pisses in the air.

Atop the monastery flagpole, steaming buns;

Three monkeys pitch pennies in the night.

If you can manage to see here, the black dragon rouses clouds and rain wherever it goes. If not, wait till December lotuses bloom in the pond.

Inquire!

59. anniversary of Buddha's enlightenment

In Japan, previous generations have transmitted the tradition of assembly on Buddha's birthday and the assembly on Buddha's death, but never the assembly on the anniversary of Buddha's enlightenment. We first transmitted it at Eihei, twenty years ago now. Let it be carried out from now on, forever.

Where the two wheels of practice and teaching are personally turned, under the tree of enlightenment the flower of awakening is bright. In infinite, countless words, pleasure occurs in the environment and the beings all at once.

On this morning our original teacher Shakyamuni Buddha, the great guide, honored by the world, attained universal true enlightenment sitting in meditation on a seat of adamant under the tree of enlightenment.

At first he said, "Tonight is already three quarters gone; one quarter is left before dawn, when all species, animate and insensate, will begin to stir. At this time a great sage, supremely able, attains enlightenment after the extinction of the multitude of miseries, hence is called knower of all in the world."

At such a time, in the school of Eihei, tell me, how is it? An apricot blossom blooms on one branch, without needing the gradual puffing of the spring wind.

At that time the World Honored One also said, "The benefits of the good done in the past, and what I have set my mind on, have all been fulfilled. I have quickly realized the heart of those meditations and concentrations, and reached the shore of nirvana. All opponents, including the most evil devil,

sovereign of the realm of desire, cannot disturb me; they all take refuge, because I have the powers of virtue and wisdom. For those who can heroically exert diligence seeking the wisdom of sages, it is not hard to attain. Once attained, it ends all sufferings, and all sins vanish."

Everyone, do you want to comprehend this principle?

(silence)

The worlds in the ten directions are bathed in light;
All living beings hear the Buddha speak.
The staff and vestment together laugh merrily;
The monks' hall, Buddha-shrine, and begging bowl are joyful.

60.

Our ancestral masters had an expedient; before eight reversals were finished, it was inverted seven times. The meditation brace, cushion, and staff now are lotuses in the fire.

61. address at a time of heavy snow

For folks studying Buddhism, right view is hard to gain, false views are hard to shed. Even if you can shut off views of causality versus spontaneity, nihilism versus eternalism, if you fall into ideas like matter is greater than self or self is greater than matter, these are among the sixty-two views. Some say space is born in great awareness like a bubble in the ocean; some say you should know space is born inside your mind, like a fleck of cloud dotting a clear sky. Although these are claimed to be teachings of our Buddha, they are actually examples of "self is greater than matter." If you adopt this view, you are not a disciple of the Buddhas of past, present, and future, and not descendants of the successive generations of master teachers.

Since ancient times, the virtuous guided ones with real aspiration for enlightenment have truthfully understood with perfect clarity the distinction between the views of Buddhism and outside paths, and then learned from Buddha; that's why they succeeded.

It is recorded that Ungo asked Seppo, "Has the snow outdoors melted yet?"
Seppo said, "There's not even a single flake—what's to melt?"
Ungo said, "Melted."
Today at Eihei I will annotate each line.

Ungo asked, "Has the snow outdoors melted yet?" As soon as you discuss past or future, you fall into that and this. Ultimately how is it? If so, like so.

Seppo said, "There's not even a single flake—what's to melt?" Why is the founder of Zen considered to be Bodhidharma? The whole event is simply an embarrassment.

Ungo said, “Melted.” Laughable! It buries the clouds and fills the valleys. Eyes and skulls cover the fields.

62. on the anniversary of his mother's death

A bald apricot tree in an abandoned village,
A fleck of snow in a huge fireplace,
The black dragon's pearl on the back of straw sandals;
Who hates the moon in the everlasting sky?

Leaving aside the foregoing, what about the school of Eihei? This mountain monk's expression of gratitude today is personally explained to her by the staff.

63.

It is recorded that a monk asked Joshu, “If the antique mirror is not polished, does it still reflect?”

Joshu said, “Former life is the cause, this life is the effect.”

Who knew the antique mirror is only in the house of the Buddhas and masters! The appearance of the antique mirror is not like the “great round mirror,” nor like the “crystal mirror.” Even so, if someone asked me whether the antique mirror shines when it is not polished, I’d just tell him that the final life before Buddhahood always takes place in the Heaven of Satisfaction. In the heaven of the thirty-three deities, Indra is principal.”

Why so? Do you want to comprehend this principle?

(silence)

Bodhisattvas are inspired within consciousness conditioned by action;
How could they hate or love the autumn moon or spring breeze?
This world Endurance, do you know or not,
Is east of all of as many worlds as sand grains in the Ganges River.

64.

It is recorded that a monk asked Nangaku, “When a mirror casts images, where does its shine go?”

Nangaku said, “Where has your appearance before ordination gone?”

The monk asked, “After an image is formed, why doesn’t the mirror reflect?”

Nangaku said, “Even if it doesn’t reflect, you can’t deceive it one dot.”

This story went through my ears once twenty years ago. Ever since gaining empowerment I’ve gripped it in my first, never letting it go. This mountain monk has a bit of a mountain verse:

How does the mirror of being-as-is cast myriad images?
No one’s ever broken the pure light.
After myriad years of polishing, refined a hundred thousand times,
How could a dot deceiving it ever occur?

65. 1/15

In recent generations in Song dynasty China they call today's address the address of the evening of the middle of the first month, but this is a usage of worldly convention, actually not the path of Buddhas and masters. The division of months into three segments is terminology from worldly canons. According to the *Miscellaneous Records of Illustrious Emperors* by Zheng Chuhui of the Tang dynasty, "When the ruler is in the Eastern Capital, on the night of the full moon of the first lunar month, he moves the imperial guard to the upper yang palace. A continuous series of candles is set up. Colorful silks are tied to make a tower of lamps, sixty square yards and one hundred and fifty feet high, hung with gems, which make a tinkling sound at the slightest breeze. The lamps are in the shapes of dragons, phoenixes, tigers, and leopards leaping." *Records of the Historian* says, "The house of Han celebrates the Absolute One on the fifteenth of the first lunar month by lighting lamps." From these sources it can be deduced that these are all statements of worldly convention. That is clearest of the clear. When Chinese monks say Confucianism, Taoism, and Buddhism agree in effect, that is wrongest of the wrong.

Although eighty-four thousand medicines are set out, conventional matters are what are to be cured, while the medicines of the Dharma are the cures.

Do you want to hear eighty-four thousand teachings? It used to be said that the Sage's sermons amounted to eighty thousand. You should know that the Buddhas of past, present, and future invariably expound eighty-four thousand teachings.

Some say the eighty-four thousand teachings do not go beyond one mind. Some say the eighty-four thousand teachings do not go beyond the four truths of suffering, accumulation, extinction, and the path. Some say the eighty-four thousand teachings are not outside the heart. Some say the teachings

expounded for people by Buddha from beginning to end were made into a collection, thus reaching eighty-four thousand. Some say a single session of teaching constituted a collection, and these amounted to eighty-four thousand. Some say Buddha himself spoke sixty-six thousand verses as a single collection, and went up to eighty-four thousand. Some say the afflictions are eighty-four thousand in number, so the medicines of the teachings are also eighty-four thousand. Some say fortnightly exposition of precepts constituted a collection, amounting to eighty-four thousand. Some say the eighty-four thousand teachings are contained in two clusters: if sound is the substance, they belong to the cluster of form; if name is the substance, they belong to the cluster of conception. Some say that from the time Buddha was first inspired to the distribution of his relics there were eighty-four thousand teachings.

Be the foregoing ten schools of thought as they may, yet I have something to say; that is, eighty-four thousand teachings drop away completely at *this* teaching.

Why? Do you want to comprehend?

At the deer park his eyes, all-encompassing, popped open, rising high. On Vulture Peak his mouth, opening up, cleared up verbosely. Where he held still, he cut off absolutely; where he let go, he unstoppably broke down atoms, right on target.

At Eihei today I take advantage of the opportunity to open a school to present this for all, humans and celestials, the eight classes, Zen mendicants and Taoists.

(standing up a whisk)

Look, look! Provisional and true, half and full, sudden and gradual, partial and complete, three

thousand major lessons, eight hundred minor lessons, the boundless ocean of meanings, infinite teachings, are all atop Eihei's whisk. Taking up what comes to hand, I apply it as opportune, not blinding my own eyes, not doubting the sayings of masters throughout the world. "Thus have I heard; at one time Buddha was sojourning" "attained great independence," "believe and put into practice" – in every letter you see truth; every phrase transcends sects. No teaching is not complete, no potential is not covered. At precisely such a time, then what?

(silence)

Fist through the sky, causing thunder to fly,
With extreme kindness for your sake dripping blood.

66. mid-autumn

Who speaks of the full and the partial?

Who says the fan and mirror wane with this?

Again and again on this night everyone sees it full. Over lands and seas of the universe, without a clock, the mouth of the begging bowl is up in the sky.